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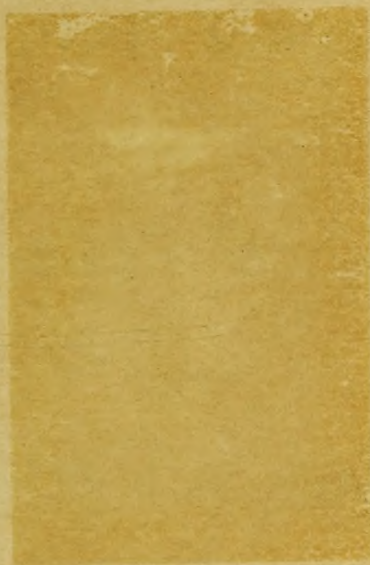
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J. Sherlock,
With W. Livezey's
Kind Regards.
THE

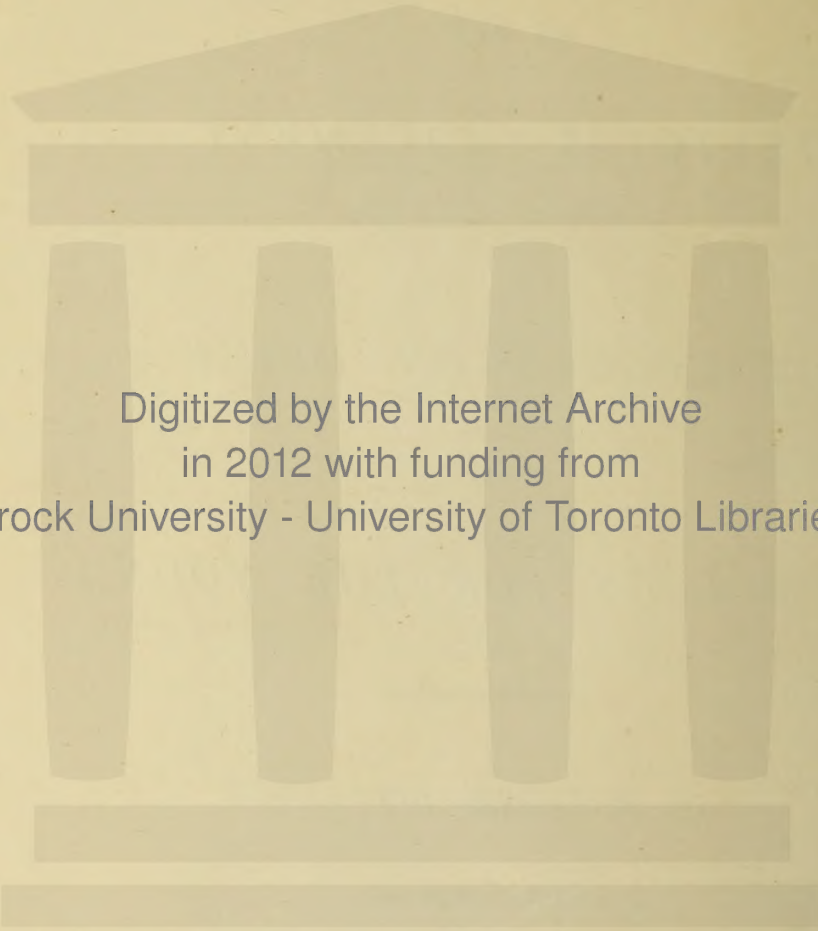
EARLIEST DAYS
OF THE
TEETOTAL MOVEMENT.

DIALOGUES ON DRINK
AND
PHYSIOLOGY FOR THE YOUNG.

By WILLIAM LIVESEY.

1900.

Issued for Private Circulation only.



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EXPLANATORY.

It may be necessary to explain the scrap book appearance of this little volume of which only 20 copies are issued. It will be seen that the contents have been extracted from the monthly magazine "Upward," the official Organ of the Preston Band of Hope Union. These extracts extend from the issue in July, 1897, to that of January, 1899, in all nineteen Chapters; also an additional Chapter from the issue for June, 1900. A reference to the commencement and concluding portion of the last Chapter will explain the long delay in concluding the series. In addition to the Historical series of Chapters are extracts from "Upward" for March, April, and May, 1898. The prefatory note to the first will explain under what circumstances the Dialogues first came to be published.

August 3rd 1900.

Wm. Livesey.

TEMPERANCE REFORMATION.

Every person must attend to his appointment, or find an efficient substitute. The speakers may take any others with them whose services they can secure. It is recommended to all the Societies, to begin precisely at the time named in the Plan, and not to continue their meetings beyond an hour and a half. When it happens to be inconvenient for the speakers to return home in the evening, the friends are expected to provide lodgings and necessaries free of expense.

		1834.		1835.		PLAN.									
		DECEMBER.		JANUARY.		FEBRUARY.									
PLACE.	EVENING.	HOUR.													
PRESTON	Tuesday	8	2	9	16	23	30	6	13	20	27	3	10	17	24
			37	39	1	21	22	9	10	25	30	36	38	29	32
CHORLEY	Tuesday	8	2	9	16	23	30	6	13	20	27	3	10	17	24
			9	10	47	51	34	35	1	5	21	45	46	71	72
KIRKHAM	Saturday	7	6	20	20	20	20	3	3	17	17	14	14	28	28
			40	44	46	54	74	26	30	31	21	22	23	49	48
GARSTANG	Tuesday	7			58	65		6				17		62	66
								52	68		41	51		59	75
LEYLAND	Saturday	7½	6	63	67	20	29	8	17	17	17	14	14	28	28
			58	63	67	50	55	40	42	57	68	37	39	67	60
LONGRIDGE	Monday	7½	1	15	25	28	44	12	12	33	34	35	9	61	63
			71	72	25	28	44	33	34	35	15	16	17	70	49
LONGTON	Monday	8	1	15	7	8	22	12	12	26	26	9	9	23	23
			19	20	7	8	22	69	69	66	70	73	76	77	51
ROUGHTON	Monday	7½		36	37	9	19	5	5	19	19	16	16	51	52
								43	60	1	2	53	74	3	4
PENWORTHAM	Monday	8	1	15	38	39	64	12	12	40	74	23	24	63	65
			49	69	38	39	64	1	40	74	15	23	24	63	65
CLAYTON	Thursday	8	4	18	71	72	31	33	35	13	14	47	48	11	12
			4	5	71	72	31	33	35	13	14	47	48	11	12
ECCELESTON	Wednesday	7½	3	17	41	44	23	14	14	4	5	1	2	64	45
			21	22	41	44	23	16	16	30	31	1	2	64	45
SCORTON	Friday	7	5	25	29		26					6		26	32
			25	29			26					6		26	32
CATTERALL LANE	Friday	7					63	8	8	73	76	57	64	72	77
							63	51	73	76		57	64	72	77
LYTHAM	Thursday	7		45	59	75									

N. B. The upper line of figures refers to the dates of the meetings, the lower line to the numbers attached to the persons' names who are appointed to attend.

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1. J. Brown, Leyland.	17. W. Wignall, Penwortham.	48. J. Richison, Preston.	63. A. Sedgwick, Preston.
2. J. Baker, ditto.	18. R. Mayer, ditto.	49. R. Jolly, ditto.	64. W. Livesey, ditto.
3. J. Weaver, ditto.	19. T. Naylor, ditto.	50. J. Bimpson, ditto.	65. John Livesey, ditto.
4. R. Cross, ditto.	20. J. Riley, Farington.	51. G. Cartwright, ditto.	66. G. Parsons, ditto.
5. J. Toy, ditto.	21. G. Taylor, Longton.	52. H. Bradley, ditto.	67. J. Martin, ditto.
6. A. Fielding, Eccleston.	22. J. Ranson, ditto.	53. I. Grundy, ditto.	68. H. Newton, ditto.
7. T. Hatch, ditto.	23. W. Alport, ditto.	54. I. Livesey, ditto.	69. J. Johnson (tailor), ditto.
8. R. Plumb, ditto.	24. R. Alton, ditto.	55. E. Dickson, ditto.	70. J. Broadbent, ditto.
9. W. Leyland, Clayton.	25. E. Edwards, Garstang.	56. R. Swindlenhurst, ditto.	71. E. Grubb, ditto.
10. H. Parker, Brimley.	26. W. Bell, ditto.	57. N. Higginbottom, ditto.	72. J. Pearce, ditto.
11. S. Marsden, Chorley.	27. J. Hamer, ditto.	58. W. Fiecher, ditto.	73. G. Gregson (plasterer), ditto.
12. T. Smith, ditto.	28. R. Brasby, ditto.	59. H. Anderton, ditto.	74. R. Turner, ditto.
13. T. Ditchfield, ditto.	29. J. Beesley, ditto.	60. J. Brade, ditto.	75. J. Johnson (hatter), ditto.
14. T. Fairclough, ditto.	30. J. Jewitt, ditto.	61. G. Gregson (tailor), ditto.	76. M. Pennington, ditto.
15. A. Livesey, Penwortham.	31. T. Beesley, ditto.	62. J. Taylor, ditto.	77. R. Bray, ditto.
16. T. Miller, ditto.	32. J. Wills, ditto.		

THE

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



BEFORE me is a most voluminous Manuscript; if printed it would fill at least 200 pages of *Upward*. I copy from its title-page as follows:—"REMINISCENCES OF THE EARLY TEMPERANCE MOVEMENT, BY MYLES PENNINGTON, ONE WHO TOOK AN ACTIVE PART IN THE TEMPERANCE REFORMATION." In the next page I find—"Dedicated with feelings of Esteem and Friendship to William Livesey and Thomas Walmsley, the Youthful Teetotallers of '32 and Veterans of '95; also to the memory of the 'Seven Men of Preston' and their early Co-workers in the Temperance Cause." Both myself and Thomas Walmsley had extensive correspondence with Myles Pennington, and I was about to return to him his manuscript for publication in Canada, when I received intelligence of his death, which occurred at Toronto, on November 27th, 1896, aged 82. I may state that his History was intended for Canadian and American readers. By the decease of the author I have the privilege of use of his manuscript History, and it occurred to me that I might make some extracts from it that would not only be interesting but instructive to present day teetotallers, who really know very little of the early history of the teetotal movement; indeed, as the early days go back so long as 65 years (1832 and onwards) that information could only be obtained from written history. As I proceed with my labours I shall avail myself of some of the contents of that little historical work by the late Thomas Walmsley, entitled "Graylock's Reminiscences of the Preston Cockpit and the Old Teetotallers." Both Mr. Walmsley's and Mr. Pennington's Histories have this great value, they write about matters of which they were eye-witnesses, and in which they took a considerable part. It must be understood that the contributions your Editor induced me to undertake are simply compilations; I do not aspire to the position of Historian. Along with the voluminous manuscript, Mr. Pennington sent me a veritable curiosity—a Plan of Temperance Speakers issued by the Preston Society 63 years ago! This Plan I got reproduced, the figures indicating the date (1834 and 1835) which were written upon the original by Mr. Pennington's hand appear in the reduced copy, proving the exactness of the reproduction, which is reduced to about one half the size of the original. The Plan is given as a SUPPLEMENT to this month's issue, and with it is given an excellent Portrait of the late Joseph Livesey, which is copied from a photograph taken when he was aged 80.

Referring to the PLAN, Mr. Pennington writes as follows:—"One of the earliest arrangements for keeping up a succession of speakers for the towns and villages round Preston was the adoption of a TEMPERANCE PLAN, similar to the one in use among the local preachers of the Methodists. I have one of these yellow-stained documents now before me; it was printed when William IV. was king. It contains the names of seventy-seven Temperance advocates living in Preston and the surrounding towns and villages, and gives the dates on which Temperance meetings are to be held in each place, and the names of the advocates who are to address them. Among the names are those of my old, but then young, friends,

my own name along with the rest, and I see one night I was to be at Lytham, fourteen miles from Preston, and another at Longton, five miles, and I have no doubt I obeyed the 'call,' for we were very enthusiastic and really in earnest in those days, and often tramped the whole distance after our day's work was over. At six places the meetings are in Methodist Chapels; two in Church of England Schools; one in a Temperance Hall; one in a Temperance Room; one in a joiner's shop; and one in a barn. We were not over particular as to our place of meeting, having much faith that our efforts would be sanctioned by the Almighty whether held in a barn or in a church." We call attention to Mr. Pennington's remark—"We were very enthusiastic in those days and really in earnest, and often tramped the whole of the distance." The sacrifice of time and the fatigue of walking to meetings, and also drawing upon their strength by speaking, and then having to tramp the journey home, prove beyond all dispute that they were "really in earnest," and gave unmistakable evidence of their self-sacrifice. The Plan does not include the missionary labours of the Preston Youths on Sunday afternoons, when they went in groups of three or four to several villages—Samlesbury, Brindle, &c.

This Plan contains 77 names of speakers, myself being placed No. 64, and out of all the 77 none are now alive except myself; of all the early workers in the teetotal movement in Preston in 1832-4 I alone remain. Indeed, very few of the early advocates who resided in other towns at the time of their early adherence to the cause are now alive; there is, however, one very notable survivor, Thomas Whittaker, who dwelt in Blackburn at the time of his conversion to Teetotalism. On looking over the list of names on the Plan I can count nearly twenty who were reformed drunkards; indeed, the Preston Society in its earliest days published a list of 20 speakers who were reformed drunkards. The Annual Meeting of the Society in 1834, held in the present Theatre, in Fishergate, extended over four nights, with crowded audiences, and two of the nights were wholly occupied by the speeches of reformed drunkards. The Preston Society at that early date was remarkable for its conversion of drunkards, and Mr. Pennington supplies the reason of this blessed result. He writes:—"Then the Society formed itself into VISITING MISSIONARIES, who on a Sunday morning sought out the drunkard at his wretched house, talked to him kindly and quietly, invited him to the teetotal meetings, pointed out the good effects of Temperance upon themselves, and by such means hundreds of poor drunkards were led to change their course of life and become Christians." But not only was the Preston Society in its earliest days most successful in the reclamation of the aged drunkards, but included within its operations a band of Youthful Teetotallers such as no other town in the Kingdom was benefited with. On this matter Mr. Pennington gives us very full particulars. When he writes about the doings of the Youths he is in ecstasies; he was one of them, for he would be at that period in his 18th year.



One reason why your readers will have no acquaintance with the name of Myles Pennington arises from the fact that the last forty-three years of his long and useful life in the advocacy of teetotalism were spent in Canada as a railway official, he being at the date of his death the oldest railway official in the world, a fact which evidences the value of teetotalism. He was a native of Lancaster, and came to Preston in 1830, remaining there until 1840, which period covers the birth, rise, and progress of teetotalism in our town. He came to Preston before it was blessed with a railway, and was in the employ of Mr. Hargreaves, one of the largest carriers in the Kingdom by canal and stage waggon, whose warehouse was the lower end of what is now Corporation Street. At that date (1832) the Preston Society used to hold a meeting every Sunday afternoon on the edge of Preston Marsh, near to the end of Marsh Lane. This was at that time a favourite Sunday walk of the townspeople, hence the place was selected as one where an audience was likely to be attracted. At these rural meetings one of Mr. Hargreaves' hurries was utilised as a platform for the speakers. Mr. Pennington got early acquaintance with Joseph Livesey by the latter

calling at Mr. Hargreaves' office to obtain the loan of one of his hurries for the purpose named. It was at one of these Sunday meetings on the Marsh that that brilliant Temperance orator, Edward Grubb, was led to join the cause and throw his whole soul and energy into the work. Later on Mr. Pennington shall speak for himself as to the part he took in the long teetotal agitation. He left Preston in 1840 to fill the office of Goods Manager on the Preston and Wyre Railway at Fleetwood, where he resided for eight years. At that place he had for a fellow official the Poet and orator of the early days, Henry Anderton, who filled the office of station master. Mr. Pennington, as a prudent young man, early joined the Rechabites, the "Light-house Tent," which presented him with a Testimonial on his leaving to fill the same office on the North Staffordshire Railway at Stoke-upon-Trent. From there, in 1853, he carried aloft the Teetotal Banner across the Atlantic, having been induced to accept the office of Freight Agent on the Grand Trunk Railway of Canada, being in the service of that company at the time of his death, at which date he had aided, by his voice and his pen, the cause of teetotalism for the long period of 64 years.

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



YOUTHFUL Teetotallers of the present day in Preston ought to be stimulated to imitate those of the earliest period of the Temperance Reformation, who, as we quoted in our last from Mr. Pennington, were "*very enthusiastic and really in earnest, and often tramped the whole distance in attending meetings in the surrounding villages.*" In those early days there were no railways, and no coaches available for going and returning from village meetings. Of course the cycle—one grand

means of travelling on such errands of mercy as converting the people to teetotalism—was then never dreamt of! But in these days cycles are to be seen in hundreds, and our youths are saved the toil of tramping on foot to attend teetotal village meetings. Certainly the cycle ought to be largely utilised by youthful and indeed all teetotallers, who may most usefully copy the example of the youths of 1832—35. The fact that the young men of Preston started the first Temperance Society in this town, and the further fact that they established the first Society in Preston which had *only one pledge, and that of Teetotalism*, ought to evoke the ambition and arouse the youths of this Jubilee year. Let them copy the excellent example set for their imitation by the enthusiastic young men of the earliest days.

The mention of "only one pledge" being adopted at the official inauguration of the Preston Youths' Teetotal Society in 1834, suggests that we should give our readers some explanation as to how there were in 1832—35 *two* pledges for signature. England received its first impulse (1829—32) to establish Temperance Societies from America, and in that country the popular liquors, and those most largely consumed were rum, brandy, gin, and intoxicants of that class. These were, and are, styled "distilled liquors," in contradistinction to ale, beer, porter, and wine, which are correctly named "fermented liquors," being fermented only, and not as the other class which are distilled from liquors which have been first fermented; while fermented liquors contain a most miserable proportion of food, and that of the coarsest kind, distilled liquors contain *none whatever!*

THE GREAT DELUSION

as to the nutrition in ale or beer was early shown by Joseph Livesey—just *one pennyworth in two shillingsworth* of ale! He reminded the people that ale was merely whiskey and water flavoured with malt and hops! As the Americans consumed so very, very little of fermented liquors their temperance pledge did not include abstinence from them, and hence England began in 1829, and continued till September 1st, 1832, to use only the American style of pledge, which enforced abstinence *only from spirits*. But as ale drinking was more extensive than spirit drinking in Lancashire and Yorkshire (and most likely in other Counties) to meet that condition of things the Societies in those two counties named added a "moderation" clause to the American pledge. In *Livesey's Moral Reformer* for February, 1832, is given the following as the fundamental principle agreed upon to be submitted to the public meeting for the establishment of the Adult Preston Temperance Society on March 22nd:—

"We, the undersigned, believe that the prevailing practice of using intoxicating liquors is most injurious, both to the temporal and spiritual interests of the people, by producing crime, poverty, and disease. We believe also, that decisive means of reformation, including example as well as precept, are loudly and imperatively called for. We do, therefore, voluntarily agree that we will totally abstain from the use of ardent spirits ourselves, and will not give nor offer them to others, except as medicines; and if we use other liquors it shall be in *great moderation*, and we will endeavour to discountenance the causes and practices of intemperance."

Thus it will be seen that this first pledge while enforcing abstinence from gin, whiskey, and brandy, allowed the use of ale "*in great moderation.*" On September 1st, 1832, Joseph Livesey wrote out at a special meeting in the historic Cockpit the following pledge:—

"We agree to Abstain from all Liquors of an Intoxicating Quality, whether Ale, Porter, Wine, or Ardent Spirits, except as Medicine."

Particulars of that meeting will appear in a future chapter when we are narrating the proceedings of the Preston Temperance Society; at present we confine ourselves to those of the Youth's Temperance Society; suffice it to say that Mr. Livesey, after a most urgent appeal for names to this thorough-going pledge, was only able to secure six names; these, with his own, constituted the now world-wide known "Seven Men of Preston." The Preston Society while continuing their original pledge—which after this date was known everywhere as "*the moderation pledge*"—allowed the teetotal pledge to be placed side by side with the "moderation pledge" for signatures. This will explain to our youthful readers how in the very earliest days Preston came to have *two* pledges. Now we come to a most important step taken by the Youths of Preston.

In the issue of *Livesey's Moral Reformer* for July, 1831, he (Joseph Livesey) writes—"So shocked have I been with the effects of intemperance, and so convinced of the evil tendency of moderate drinking, that since the commencement of 1831 I have never tasted ale, wine, or ardent spirits." In that year (1831), Mr. Livesey maintained at his own expense a young men's Sunday School, and the teachers of that School, through his influence, were induced to take some steps towards commencing a Temperance Society in connection with it. The following extract throws a clear light upon how such a movement came about. At a meeting of Life Teetotallers held in Preston, in February, 1870, Mr. Hy. Bradley said:—"When a young man he was teacher of a school in Cannon Street for which Mr. Livesey provided books and the rent of the room. In the latter part of 1831 Mr. Livesey kindly lent him a few temperance tracts. The teachers in that school thought it very desirable that attention should be drawn to the subject of temperance, and after they had finished their labours had some talk upon the subject, and resolved to establish a Temperance Society in connection with the school. That Temperance Society was established on the 1st of January, 1832."

It is greatly to be regretted that there is no record of the names of the teachers at that school for they deserve to be honoured, and if the spirit which inspired them filled the breasts of the young men of the present day, teetotalism would make far better headway. Perhaps this chapter may arouse some of our Youths to redouble their exertions, and by doing

so they may influence others to do something, if ever so little, to promote the grand health-promoting, life-lengthening practice of abstinence from *all* intoxicating liquors. Besides Mr. Bradley we have the record of another teacher who, indeed, was the leader of the noble band of instructors in Mr. Livesey's School—and that was John Brodbelt. He it was that at this very early date—January 1st, 1832—proposed that the Youths' Temperance Society should adopt a pledge of *abstinence from every kind* of intoxicating liquors! Here then we have the first attempt in Preston, indeed, in England, of establishing a Society with a teetotal pledge! Mr. Brodbelt was one of the six who gave their names to Mr. Livesey when he drew up his teetotal pledge on September 1st in the same year (1832). It will be seen as we proceed what a tower of strength Mr. Brodbelt became when the Youths of Preston advanced from being a Society in connection with Mr. Livesey's School to that of an independent association, with a monthly organ of its own to report its proceedings and progress.

Above we have quoted the words of the document containing the fundamental principle on which the Preston Adult Society was established, and also the words of the teetotal pledge drawn up by Mr. Livesey, and in discussing the important steps taken at the Youths' School, on January 1st, 1832, this question suggests itself—How came these Youths to know anything about a teetotal pledge? Mr. Livesey's teetotal pledge was not written by him until above half-a-year afterwards. The Youths might possibly have been informed of the proposed fundamental principle for the Adult Society, as it would be known very early in the year (1832). But then that principle only included the "moderation," and not the teetotal pledge! How the teachers of the Youths' School had got so far advanced, as was evidenced by the suggestion that their pledge should be that of teetotalism, there is no existing evidence to show; suffice it to say that at that date (January 1st, 1832), some of the teachers of the Youths' School were very, very far in advance of public opinion, and had the courage to face an unbelieving world with what must, so early, have been very startling—the adoption of the *practice of abstinence from every kind of intoxicating liquor!* Such thorough abstinence, after "Dicky" Turner, in September, 1833, coined the memorable word "Teetotal," became best known as "Teetotalism."

Coming to the great event for the Youths, that on the first day of the new year in 1832, we find them discussing two pledges. It is more than likely that they had then no pledge in writing; in fact it is most probable that they discussed the *two principles*—abstinence from *every kind* of intoxicating liquors, and that of *only abstinence from spirituous liquors*. We can well imagine such a discussion ending by the most prominent speaker—Mr. John Brodbelt, saying—"Well, now we have fully discussed the *two courses*, *which of the two shall we adopt for our pledge*; for myself, I am most decidedly in favour of adopting that which is the most thoroughgoing—that of *abstinence from every kind of intoxicating liquors*, and I propose we shall take that course." The result, we know, was that his proposition was not carried, a majority favouring the milder course of allowing fermented liquors being taken in "moderation." We can imagine Mr. Brodbelt's disappointment, as well as that of the teachers who supported him. He was, however, able to console himself with this fact, that the Youths' School formed the *first* Temperance Society in Preston; that was so, seeing the adult Preston Society was not established until March 22nd, 1832. At a later day the Youths were also able to boast that they (in 1834) established the first Society in England, with (at that date) *only one pledge, and that of teetotalism*.

As to the subsequent proceedings of the Youths, we cannot do better than quote from Mr. Pennington's Manuscript History. After he has given some particulars of the Temperance Hotel, which was situate (1832) in Church Street, corner of North Road, he thus continues:—"It was in a room of this hotel where one evening, early in the year 1834, John Brodbelt, Myles Pennington, Wm. and John Livesey (sons of Joseph Livesey), Thos. Walmsley, Geo. Toulmin, and others whose names I cannot now call to mind, about twenty in all, met to form a Youths' Temperance Society. After a long discussion it was decided to have *one* pledge only, namely, that of total abstinence. At this time the parent Society still retained the *two* pledges. At this meeting seventeen signed the total abstinence pledge; the others were not then prepared to go so far. The first public meeting of this Society was held [Myles Pennington chairman] on the 18th of April in the same year, at which 100 youths of both sexes signed the pledge; this was certainly the *first* Temperance Society established in Great Britain *without a 'moderation' pledge*. This Society held weekly meetings in the Cockpit and other places for several years. Its first youthful members were filled with zeal and enthusiasm for the cause, and were in the habit, after the day's work was over in an evening, of visiting the surrounding villages and holding Temperance meetings, *often walking from ten to fifteen miles for the purpose*. Those were glorious days, and are looked back to with great pleasure and satisfaction by the three or four actors in the events who are still living [1895]. Amongst their other work the Youths' Society organized and set agoing a series of Cheap Concerts and Lectures for the working-classes. They also started a Mutual Improvement Institution called the 'Temperance Academy,' which gave them a place where they could spend their evenings in a rational manner, free from any temptation from the intoxicating cup. Edward Grubb was a member of the Youth's Society, and often interested and encouraged us at our Temperance meetings in the old Cockpit, doing battle for us against the enemy when it was deemed necessary. He also attended our Academy, giving us short lectures on subjects of Philosophy, and joined in our debating class. For some months John Brodbelt published a little paper called 'The Youthful Teetotaler,' which was a record of the Youths' Societies, and of the work of the Preston Boys, and did much in its modest way to spread the cause of Temperance among young people, and was one means of giving life and vitality to the cause."

Subjoined is a copy of Mr. Pennington's Pledge Card, and he is precise enough to inform us that the date upon it being later than the foundation of the Society (April 1st, 1834) is owing to the cards not being printed at that date:—

Preston Youths' Branch Temperance Society.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all Intoxicating Liquors, and will not give nor offer them to others, except as medicines or in a religious ordinance, and I will endeavour to discountenance the causes and practices of intemperance.

MYLES PENNINGTON.

This is to certify that the bearer is a member of the above Society.

JOHN BRODBELT, *Secretary*.

May 14th, 1834.

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



THIRST FOR KNOWLEDGE and unremitting devotion to the acquisition of it were the most prominent features in the lives of the earliest Youthful Teetotalers of Preston. Another characteristic was their self-reliance, earnestness, and industry. The provision of Free Libraries not being dreamt of, the "Preston Boys" set to work and co-operated in the purchase of useful books. Their Library might be very limited, as it necessarily was, but it was highly prized, and

what is still better—fully utilised. It was the fruits of self-sacrifice, and the profitable results which flowed from it led to further sacrifice of time and talents in spreading abroad amongst the people the knowledge they had obtained in their primitive Mutual Improvement Institution. And what grand results followed their self-education in their "Academy"! Results which not merely benefited themselves but led to their spreading the beneficial principles of teetotalism. See what benefits resulted in the conversion of others to the adoption of those principles! And not alone were their efforts beneficial to their youthful hearers, but became so even to the hoary-headed drinker, for their School Society was the precursor and helpmate of the more extended efforts which were not restricted to Preston, but which spread wider in our own country, and from it to other countries. Early in its beneficent work it included the introduction of teetotalism in the Great Metropolis.

In our last chapter we only briefly noticed the establishment of the Youths' "Academy," or as Mr. Pennington properly styles it—"Mutual Improvement Institution." We now proceed to notice it more fully. In speaking of "The Academy," Mr. Pennington states that it was held in an upper room of the Cockpit, which was kept as a News-room and Library, and as a pleasant place of call for the youthful teetotalers to spend their evenings. Each member had a key to come and go when he wished; occasionally the members held a tea party to which their female friends were invited. Each member paid 6d. per week, which covered all the expenses and gave all the advantages of a "Club," without its drinking and card-playing dangers. He urges that young men would do well to establish similar "Academies" in all large towns; he suggests that the number of members in each should not be too large, or the place "would get crowded and lose its home-like appearance." It is very inspiring to read what Mr. Pennington so enthusiastically writes respecting the youthful teetotalers of 1832-3-4, who have left behind them an example to those of the present day which, if followed, would help to restore the teetotal movement, especially amongst that class, to something like its earliest activity and great success. As a youth of eighteen, full of the freshness and vigour which attaches to those just verging on manhood, it is only to be expected that he should dwell largely on the work and the self-sacrifice of the youths of that day, and in his old age [1895] he writes in ecstasies about the Youths' School, the Youths' Temperance Society, the Youths' Academy, and the organ of the youth's advocacy, the

little monthly publication, "The Youthful Teetotaler!" Mr. Pennington always puts the editor of that little paper, Mr. Brodbelt, as the leading person in the "Academy"; also Mr. Grubb as the most advanced in educational matters and debating powers.

Mr. Walmsley has a brief notice of the "Academy" in his "Reminiscences of the Preston Cockpit and the Old Teetotalers," from which we quote as follows: "Over the Cockpit was a spacious room, in which was held a Young Men's Temperance Academy. There are some men still living [1892] who were members of that academy, and who derived great benefit from the instructions they received there. Each member had a key, and was at liberty to enter the room at any reasonable hour. On a table in the centre of the room we had a number of newspapers, periodicals, and books of reference. One night a week John Brodbelt, whom I have previously named as one of the early Teetotalers, and who took a great interest in literary pursuits, taught a grammar class and instructed us in composition. All of his pupils owe much to the efforts of this gentleman. Among those who attended the class I may name Mr. Hornby, Mr. Hargreaves Cockshott (father of Mr. J. J. Cockshott, solicitor, of Southport), Mr. John Bromley, Mr. Logan, Mr. George Gregson, and myself. I was treasurer of the academy when it closed. Five of the young men connected with the academy went to America, and some of them did well. On certain nights we had a sort of mutual improvement class, and held discussions on various questions. The class was highly appreciated, and its work was lasting." In his brief notice Mr. Walmsley appears to have thought that the Preston people were so well acquainted with the names of the most prominent and active members of the "Academy" that he needs not to name them; such must have been the case, otherwise he would certainly have mentioned Edward Grubb, Myles Pennington, Henry Bradley, George Toulmin, John Sergeant, W. Livesey, &c. Mr. Sergeant, like many other of the members of the Academy, became, in after life, a prominent public man, though not in Preston; for after a quarter of a century's earnest and energetic work in the furtherance of teetotalism he fixed his residence at Southport, and at the time of his decease he was an Alderman of that Borough. Referring to Mr. Sergeant's earlier days, Mr. Walmsley says:—"At an early age he was a member of the Committee of the Youths' Temperance Society connected with the Old Cockpit, and it was there he first blossomed forth into an acceptable and eloquent public speaker. He made his first speech in the Cockpit when a Youth. He received much encouragement from the veteran pioneer, Mr. Livesey, who was quick to discern any special faculty, and to appropriate to good uses the bent of a mind so constituted as that of the youthful John Sergeant. . . In contemplating the life of Mr. Sergeant I am impressed with the great number of working-men who have become public speakers and lecturers, whose first attempt at speaking was at a temperance meeting." These latter remarks ought to encourage aspiring young men to become temperance speakers, and by way of encouragement we may name that John Bright, one of the greatest orators of our day, made his first attempt at public speaking with a speech on temperance. Speaking of Mr. Bright's temperance speeches Dr. Burns says:—"It is certain that these addresses, delivered in the vicinity of Rochdale, trained him for

an exercise of those powers which, in after years, raised him to a high place amongst the orators of the age."

The members of the Preston Youths' "Academy," in their determination to obtain knowledge, brushed aside all difficulties and were ever ready to make great sacrifices for self-education and for fitting themselves to figure in the ranks of those whose desire was to help to elevate fallen humanity. Just consider the circumstances with which this little community of knowledge-seekers was surrounded. Their room, though large, was very toilsome in access; the Cockpit proper, the lower portion of the building, being very lofty, necessitated an unusually numerous and lofty set of stairs to the "Academy." The walls of the room were bare looking, being simply white-washed, papering in those days being a luxury which the Cockpit "Academicians" could not indulge in. Nowadays it is far different; look at what splendid Educational Charts, Diagrams, Mottoes, Statistical Tables as to drinks, foods, &c., can be had from the depot of the Band of Hope Union. At a moderate cost the walls of an "Academy" in these days might of themselves supply subjects for much study, and prepare the student of them for speeches full of sound and most useful information. This is a matter much overlooked. The Preston Youths had one advantage in the use of their room—they had it rent free, for Mr. Livesey paid the rent of the Cockpit, and presented the free use of it to the teetotallers. Hence, the "Academy" subscription of 6d. each weekly was available for procuring books and papers; but in those days such were scarce and very dear. Now the very reverse is the case, books are both plentiful and cheap. Take only one Publication Depot, that of the National Temperance League, 33, Paternoster Row; from there an "Academy" of present-day Youthful Teetotallers could furnish themselves, at a small cost, with the most valuable temperance literature, the perusal and study of which would, if pursued with earnestness, fit them for model speakers. From that depot may be obtained the works of Dr. Lees, Dr. Richardson, Dr. Ridge, and many other Doctors. One book we can specially recommend, and that is Professor Cheshire's "SCIENTIFIC TEMPERANCE HANDBOOK"; it is a splendid work and well illustrated. Any intelligent young man, by the study of that one book could fit himself to speak with great value to his hearers, on the *Physiological aspect of Teetotalism*. The published price is 3s., and it can be had, like all other books, through a local bookseller at published price or less.

If an "Academy" can now be constituted, the best way would be to send to the address above given for a catalogue, the contents of which will astonish the reader in showing what *a mine of wealth is waiting to be utilised by teetotallers*. All teetotallers—young and old—should read far more than they do, and after reading be ready to benefit others by conveying to them, from the temperance platform, the knowledge which has been the product of the life-study of the authors I have named as well of many others. Let our youths seek after books by authors whose purpose in writing was to promote sobriety and long life, and withal a life of purity. We name this because there is, in the present day, not only a plentiful supply of good and useful books, but a flood of coarse and sensational literature calculated to sadly lower the moral tone of the readers; the illustrations of some of the present day serials are of a low sensational and sensual kind, and the type matter coarse; avoid such literature, it is worse than trash, it is dangerous and depraving. We have overlooked one little work which is *a marvel of cheapness—only Twopenny!* Its title is "THE TEMPERANCE MANUAL FOR THE YOUNG." It is a book for both young and old, and besides most

valuable type matter and some minor illustrations, it contains two most excellent coloured plates! No teetotallers house should be without a copy of this little book; it ought to be circulated by millions; never was such a wealth of physiological knowledge published at such small price. It ought to be offered for sale at the close of every temperance meeting. It is a surprise to us that an *organised system of sale of good temperance books* should not be carried out by all our Societies, and *sales pressed* at the meetings; this should be done before the speaking commences, when there is an unemployed interval of some length which could be thus most profitably utilised. The Salvation Army people see well to this work, and thus get a vast amount of their literature into circulation. The "Hallelujah Lassies," when we attended a meeting, emptied our purse of above a shilling for pamphlets! Why should not our "Band of Hope Lassies" copy their example? By so doing they would "*spread the light*" amazingly. *This is a matter that needs to be properly organised and regularly carried out.* We know from our own experience that sales can be effected both before the commencement of the meeting and at its end, for at the close of one of our "CHATS WITH CHILDREN," at Blackburn, we sold four dozens of the valuable twopenny book we have named.

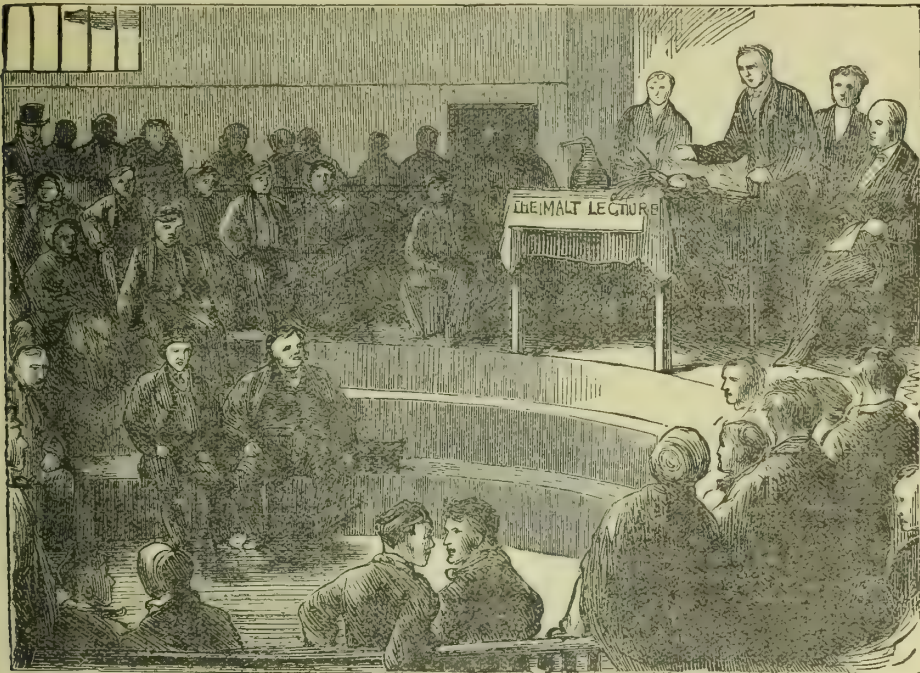
We now turn to another development of the Temperance Reformation, the inception of which flowed from two members of the Preston Youths' "Academy," and in this matter we again see some more of the fruits which followed from the devoted work pursued in that upper chamber of the Preston Cockpit. The present year is the Jubilee of the Band of Hope Union of England, and while Preston claims to be "The Birth-place of Teetotalism," the late President of the "Preston and District Band of Hope Union" up to the time of his decease (December 30th, 1896), claims for Preston the establishment of the *first Sunday School Temperance Society* in England, which afterwards became named "Band of Hope." About this interesting event we quote at length from Mr. Walmsley's little pamphlet—*THE FIRST JUVENILE TEMPERANCE SOCIETY*. He writes: "At this time [1834] George Toulmin and myself were connected with the Primitive Methodist Sunday School in Lawson Street. There were few educational facilities in those days for the sons of working men, and in the Sunday School, in addition to the precepts of religion and Biblical knowledge, the younger scholars were also instructed in reading. It must be said that at this time many of the most ardent professors of religion took spirits or ale, and that absolute teetotalism was a rarity. Talking over the school affairs one day, we resolved to ask two of the Committee of the Youths' Temperance Society of Preston to come to the Sunday School to address the scholars, with the view to the formation of a band or society of boys and girls who should take the teetotal pledge. The speakers invited were John Brodbelt, one of the "Seven Men of Preston," who at that time was a warper at Horrocks and Jackson's mill in Avenham Street, and George Gregson, a tailor, who was well known to the old band of temperance reformers. After the Sunday School the two friends named were asked to make speeches, and they addressed the scholars on the importance of their enrolling themselves members of the new Boys' and Girls' Society. When they had finished George Toulmin proposed that such a society as that indicated be established in connection with the school. I seconded the motion, and when it was put there were only two hands (our own) held up in its favour, and none against! My early speeches then, as now, were devoted to the glorious cause of temperance, and both George Toulmin and myself devoted all our energies to the work. The children attended well, and this, I believe, was the first Band

of Hope formed. Certainly it was the first Temperance Society started in connection with a Sunday School, and hence, I think the fact deserves putting on permanent record. We were very strict in the observation of the pledge. Any member who was known to be guilty of its violation was publicly read out at the meeting; but the system did not work well. In one case I had to read out the name of the daughter of the choirmaster, who had been off to some singing affair, and had broken the pledge. Now, at that time I used to be in the chapel choir, but I had to pay the penalty of excommunication for my daring to pillory the conductor's daughter. He came up to me in 1836 in a shop in Church Street, in which I worked, and significantly said 'I'll thank thee never to come into the singing seat any more'; I replied,

'All right,' and so my choir days were ended. About 18 years afterwards, he came to me and apologised for what he had done. The Society was of great use and value, and many men and women who afterwards occupied respectable positions in life expressed themselves indebted to the advice given, and inspiration found at its meetings. The Society has since been continued, and there is a Band of Hope still existing in connection with the Saul Street Sunday School. Among those who signed the pledge at our early meetings was Hugh Burne, one of the founders of Primitive Methodism, who attended one of our meetings when on a visit to this town. His signature was unfortunately cut out of the pledge book some years ago by some unscrupulous collector of autographs."

THE EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



INTERIOR OF THE HISTORIC PRESTON COCKPIT.



COCKPIT.—"THE HISTORIC COCKPIT OF PRESTON" is the title which it has obtained in every part of the world where teetotalism is advocated. In previous chapters we have shown how the Youthful Teetotalers [1832-5] profitably utilised this most popular place for the advocacy of Teetotalism, and we now proceed to narrate how exceedingly valuable it was to the Parent Preston Temperance Society. As very few of our readers have any knowledge of this historic

building, for it has long since disappeared, having been taken down to prevent accidents by its falling, we include in this chapter the only existing representation of it when used as a Temperance Hall. Being built for the cruel sport of cock-fighting, it was planned to be largely hidden from public view, and yet to be most centrally situate. Alongside the western boundary rails of the Parish Church Yard there was, and still is, a nicely flagged footpath which leads to the top of Stoneygate. Exactly at the bottom of this passage, and before you make the turn to go into Stoneygate, there used to be a passage so narrow that not more than three persons could walk abreast. [This passage is now built up.] It was only a few yards in length, and landed you in a very small paved yard, on reaching which the whole front of the Cockpit was full in view. The yard was surrounded by

low whitewashed buildings which hid the Cockpit from the public gaze, of course securing the greatest privacy for those who used it to attend the cock-fights. As might be expected from this privacy, the building, though a lofty one, was as plain as possible; it might have passed for some warehouse or workshop. On each side of a double centre door, which was the main entrance, indeed the only entrance, were two doors of ordinary size; these were the entrances to the two upper rooms, one on each side, where the wooden pens used to be piled up in tiers, and contained the poor cocks that were waiting to be taken downstairs for battle and torture in the pit below. It was one of these upper rooms that filled the purpose of the Youths' Academy. Coming to the lower storey, the Cockpit proper, our illustration will indicate its construction, which was, of course, planned so as to give every person present a complete uninterrupted view of the horribly cruel cock-fights. And this thoroughly uninterrupted view, from whatever seat you selected, was of great value when the place came to be used for that most excellent purpose, the conversion of the people to teetotalism. Wherever the hearers sat, and wherever the speaker stood, he was equally visible to all. Not one seat was preferable to another for seeing a speaker, there being no back seats nor any hindrances to seeing or hearing. We may explain that as the building was square and the seats circular there was a space behind the very uppermost seat which was utilised as a standing place, and, of course, was not equal for sight-seeing as the circular seats—tier above tier as shown in our engraving. Originally, in the centre of the lowest tier of seats, was the pit

where the cocks fought. The surface of the pit when we saw it, before it was demolished and removed, was raised so as to be about in a line with the eyes of those who sat on the lowest seats. When transformed from a place of horrible cruelty to one of mercy and benevolence and rescuing of fallen men and women, no platform was introduced. The place occupied by the Chairman or Lecturer will be clearly seen in our engraving; it occupied little room as it projected in the part used for standing places, and it did not interfere with the uninterrupted view of the hearers. As before named, there was only one entrance door to the main building, and immediately a person entered his foot was on the top of a few short steps leading down to the floor; descending these steps the people filed off right or left to occupy one of the tiers of seats. A set of similar steps were on the opposite side of the pit, and access to these was obtained by filing off at the entrance door on the top level, and walking along what we may call the space for "standing places" until half the width of the building had been passed over, when the top of the short steps opposite those at the entrance was reached. This arrangement prevented crowding at the entrance door when the number seeking seats was greater than the main steps at the entrance would accommodate. The door shown in the illustration was the entrance to a small, triangular-shaped room, which served for the speakers or officers of the Society to assemble during the interval which generally occurs before the commencement of the meeting. It was near this door that Mr. Livesey stood when, memorandum book in hand, he wrote the first pledge of total abstinence in England, particulars of which will be given in the next chapter of our series.

Mr. Pennington thinks that the peculiar shape of the Hall, for we may fitly call it the "Temperance Hall," rendered it more attractive to the people than a building on the ordinary plan of seats. We have often formed one of the multitude that could be seen every Tuesday night streaming out of Church Street, down alongside the Church, and into the Hall. Mr. Walmsley alludes to this encouraging sight when he says:—"Men and women hurried from their work—for the hours in the mills and workshops were long in those days—and I myself have sat with my shop apron twisted round me, having only just time to get in!" This description will apply to hundreds who attended. The people came in crowds, hurrying to get a seat, for the place was generally filled; indeed, on nights when some notable speaker was expected, the Hall, large as it was (700 could find room in it) was much too small. Mr. Pennington thus speaks of the weekly assemblages:—"From the commencement of holding Temperance meetings in this place, by some strange freak of instinct the females took possession of one-half of the circle and the males the other, which had a very pretty effect. These all met on a common equality, silk took its place with cotton, and broadcloth fraternized with fustian. There were no collections, no money asked for, so all were free to come and go at pleasure. The expenses of these meetings were all paid for by voluntary contributions. Mr. Livesey rented the Cockpit, and generously gave it to the Temperance Society free of charge. Mechanics and others worked long hours in those days, and they had often to rush to the meetings unwashed, but they were welcome all the same. There was no sectarianism—the Quaker, the Methodist, the Presbyterian, the Ranter, the Congregationalist, the Church of England, the Roman Catholic, met as one grand brotherhood to fight one common foe, the foe to man, domestic and moral, and the greatest of all foes to Christianity. Politics were not allowed to be introduced—Whig, Tory, Radical, and Chartist all met on an independent platform, and joined in union on the great Temperance question;

and woe to the speaker who was so unlucky as to let his political dogma slip from his tongue—he was instantly called to order by the chairman and had to make an apology." Mr. Livesey, in his "Reminiscences of Early Teetotalism" thus writes about the Cockpit assemblages and other enthusiastic work then being done; he says, "Our meetings were then overflowing; you would see the people going in crowds, and sometimes hanging at the outside of the windows to catch a few words, the inside being packed to the doors. Then was there enthusiasm! No one thought he could do too much; there was scarcely a night in the week on which a party was not holding a meeting in some of the adjoining villages. We had a teetotal car built on purpose, and many a time have we been driving back at midnight, singing like nightingales." We must now proceed to notice the formation and progress of the Preston Temperance Society.

The Youthful Temperance Society in connection with Mr. Livesey's Adult Sunday School having been established on January 1st, 1832, it was only to be expected that a Society embracing all ages and sections of society should soon follow; and soon it did, the date of its formation being March 22nd, 1832. Mr. Thomas Swindlehurst—who in a speech styled himself "The King of the Reformed Drunkards," and who became a tower of strength in the new Society and one of the most powerful speakers it possessed—he, having obtained a large number of tracts from his partner in business, Mr. John Finch, of Liverpool, began to circulate a number of these tracts to several persons, but more largely to Mr. John Smith, tallow chandler, whose place of business was at the top of Lord Street; he was a most enthusiastic man, and made good use of the tracts, stirring up a number of persons who afterwards became prominent in the new movement. We may just remark that Mr. Smith afterwards became one of the "Seven Men of Preston." A little party of persons, anxious for the formation of a Society, conferred together, and invited the Rev. John Jackson, agent of the Bradford Temperance Society, who delivered two powerful lectures to large audiences, one in Grimshaw Street Chapel and the other in the Theatre. These lectures, as might be expected, prepared the way for the meeting held in the Theatre, on March 22nd, when the Preston Temperance Society was duly formed; its fundamental principle or pledge we have already given at length, and it is sufficient here to say it required those signing it to abstain from ardent spirits and not to take fermented liquors, except in "great moderation." Dr. Dawson Burns, in his *Temperance History* [Two volumes published by National Temperance League] referring to the formation of the Preston Society, well remarks that—"No one then anticipated the result of such a step or conceived that to Preston would belong the honour of heading a new propaganda—one in behalf of Total Abstinence from all intoxicating liquors." The meeting for the formation of the Preston Society was presided over by Mr. Moses Holden, a well-known astronomer, of Preston; a deputation attended it from the Blackburn Society, consisting of the Rev. F. Skinner (Presbyterian Minister) and Mr. G. Edmonson (Society of Friends), who both spoke, and the meeting was addressed at great length, and with much effect, by Mr. Wm. Pollard, of Manchester, a noted advocate in those early days. His name just reminds us of four lines of poetry which he often quoted at the conclusion of his speech; they were as follow:—

Let it stick in thy head, what friend Pollard once said,
For a long-headed fellow he's reckon'd,
"Don't quaff the first pot, and the devil can not
Compel thee to swallow a second."

No fewer than 90 persons signed the pledge at the close of this inaugural meeting.

Though Preston can undoubtedly claim to be the "BIRTH-PLACE OF TEETOTALISM" (as we shall show in our next), yet as regards the establishment of "Temperance Societies"—that is, Societies with a pledge of abstinence *only from spirituous liquors*, it was much later in the formation of its Society on that basis than Blackburn, Bradford, Leeds, Birmingham, and many other towns in England, where Societies (*not teetotal*) were formed in the years 1830—32. We have already shown that the visit of an advocate from Bradford was the prelude of the formation of the Preston Society, and we may just remark that Bradford owed the formation of its Society, early in 1830, to the circumstance of a Scotch resident, late in 1829, paying a visit to Glasgow, and becoming a convert to Temperance ("Moderation") principles. The pledge adopted at Blackburn, which Society was formed in 1831, contained, after the words "if we use other liquors in great moderation," the following addition:—"And that we will never use them in any inn or house in which they are sold, except when necessary for refreshment in travelling, or transacting business when from home, in order that by all possible means we may, to the utmost of our power, discountenance the causes and practices of intemperance." Mr. Dearden, in his "Dawn and Spread of Teetotalism," speaking of what followed the inaugural meeting at

Preston, says:—"The committee elected at the public meeting were no sooner installed in office than they made arrangements for holding meetings. The society was now without headquarters or rallying-place. Mr Livesey had, however, become tenant, under the Earl of Derby, of the Cockpit, a large and well adapted building, the rent of which he paid for eight years, and gave the Society the free use of it for all their meetings. The first meeting was held in it on May 15th—only seven weeks from the formation of the Society. In that interval meetings were held in various schoolrooms." It was at one of these meetings in the schoolrooms that Thomas Walmsley and George Toulmin signed the pledge; that was on the 27th of April, 1832, and was after hearing Mr. Livesey advocate abstinence from *all* intoxicating liquors, though the then pledge of the Society allowed the use of fermented liquors. But these two young men took no heed of half measures, and practised what Mr. Livesey had advocated—teetotalism. It is fitting here we should explain at this date, and, indeed, up to September, 1853, abstinence from *every kind* of intoxicating liquors was not designated by the word "teetotal," for it was not until September, 1833, that the singular but very significant word—"teetotal"—was coined by Dickey Turner, in the course of a speech of his in the Cockpit.

THE

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

BY WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



CONVERSION OF DRUNKARDS; SYSTEMATIC VISITATION of Pledge Signers; Drawing up the FIRST TEETOTAL PLEDGE in England, and Opening of the First TEMPERANCE HOTEL—all these were included in the first year (1832) of the existence of the Preston Temperance Society. The very early conversion of drunkards, and that, too, in considerable numbers, is a remarkable feature to present-day workers, who in

many places now despair of any success in that direction, and fall back for prospect of success in Band of Hope Work. Another fact is very striking, that while moderate drinkers clung to the "moderation pledge"—that is pledge of abstinence from *spirituous liquors ONLY*—the reformed drunkards were wise enough to realise that their own chance for continuing to be sober was to also abstain from all kinds of fermented liquors. Hence, though the thoroughgoing pledge of abstinence from *every kind of intoxicating liquors* was not put into shape by Mr. Livesey until September 1st, yet the reformed drunkards thoroughly acted upon it, some so early as the commencement of the Society (March 2nd, 1832), others in April, May, and following months. Still another fact deserves notice—that while the "moderationists" were fearful lest the advanced doctrine of abstinence from *every kind of intoxicating liquors* if put prominently as being a pledge officially recognised by the Society would tend to its disruption, the reformed drunkards held quite the contrary opinion. They were the bulwark of the Society from the first, and defended the advanced principle against all comers! And yet another fact—the number of backsliders amongst the reformed drunkards was far less than could have been anticipated, and this is accounted for the well organised system of VISITATION. The population of the town then (1832) was only about 35,000, yet it was divided into 28 districts for Visitation, a captain appointed to each, and he, with the assistants he procured, did the visiting weekly. To him were handed the names of those who had signed the pledge, all of whom had to be visited, as well as any drinkers in the vicinity; and, further, the visitors took with them a supply of tracts for distribution. The late Myles Pennington thus describes the work and its grand results:—"The visiting missionaries on a Sunday morning sought out the drunkard at his wretched house, talked to him kindly, invited him to the teetotal meetings, pointed out the good effects of temperance upon themselves, and by such means hundreds of poor drunkards were led to change their course of life and become Christians. A threefold work was accomplished by visitation—first, the

pledge-signers were systematically cheered and advised and encouraged to keep true to their pledge; secondly, the visitors generally ascertained from the newly-pledged men the names of some of their companions, whom they also visited and earnestly invited to the weekly meeting in the Cockpit; thirdly, they circulated suitable tracts, thus leaving the visited something to read. Who can estimate the fearful moral struggle that a reformed drunkard must have had to pass through? Without the help afforded by the conversation and counsel of a kind visitor his case could not but be doubly dangerous. No wonder, now that visitation has vanished to such an extent, that an appalling percentage of backsliders is the case, and the sooner the present-day Societies resort to the Christ-like and most successful practice of the primitive days, the better it will be for the success of the cause and for the world at large. By visitation the masses were reached, and by the same means the masses may be reached to-day, and benefited morally and spiritually.

September 1st, 1832, will ever be a memorable day in the annals of Preston, for on the evening of that day the late Mr. Joseph Livesey wrote in "the historic Cockpit" the first teetotal pledge publicly adopted in England. The following report of what took place is published by Mr. Joseph Dearden, the first local historian of the Temperance movement in Preston. He says:—"I remember attending the meeting, and I may well remember the warm discussion which took place at it, for I was one who went in for more caution and less speed. As the earnest proceedings were drawing to a close, and some were leaving, a number got grouped together at one side of the room—still debating the matter—when at length Mr. Livesey resolved he would draw up a Total Abstinence Pledge. He pulled a small memorandum book out of his pocket, and having written the pledge with black lead, he read it over, and standing with the book in his hand said: 'Whose name shall I put down?' Six gave their names, and Mr. Livesey made up the number to seven. Next day Mr. Livesey, finding the black lead writing not very good, copied in ink the pledge and the signatures, in the order in which they were given." We now furnish our readers with an exact copy of this pledge, being a *fac-simile* of the original. The names appended to it were, as already stated, written by Mr. Livesey, and were given in the following order:—John Gratrix, Edwd. Dickinson, Jno. Brodbelt, Jno. Smith, Joseph Livesey, David Anderton, Jno. King. These names have gone abroad as "The Seven Men of Preston," and they have thus gained a notoriety to which they were not really entitled. Unfortunately, this meeting was convened on an inconvenient night of the week (Saturday), and the most prominent leaders of the movement were not present. Mr. Livesey gives a list of twenty-six persons

who were speakers at that time, and whose names are not included in the seven. Mr. Thos. Walmsley writes:—"It must not be

*We agree to abstain from
all Liquors of an Intoxicating
Quality, whether Ale Porter
Wine or Ardent Spirits, except
as Medicine.*

assumed that the 'Seven Men' were the leaders in the work, for the fact that they put their names down first was merely a matter of accident." Dr. Dawson Burns emphatically endorses this as follows:—"Not one of the 'Seven Men,' except Mr. Livesey, exerted any powerful influence in behalf of the new movement. The most notable 'Men of Preston,' in the sense of self-denying and resolute propagandist labour were in reality six." The six he names were Joseph Livesey, Thos. Swindlehurst, Edward Grubb, Henry Anderton, James Teare, and William Howarth. He says that if a seventh name should be added it would be Robert Broughton. [It should have been "James" and not "Robert."] Dr. Burns having, no doubt, before him the list of the twenty-six names of speakers given by Mr. Livesey remarks:—"As for others it would be invidious to make selections where so many combined to inaugurate the new cause and to extend a lively interest in the Total Abstinence Reform, which spread throughout Lancashire and Yorkshire and thence to all parts of the United Kingdom." It is to be remarked that out of the list of twenty-six names of speakers and earnest workers given by Mr. Livesey, twelve of them were reformed drunkards! William Howarth, the last in Dr. Burns' list of six, was best known as "Slender Billy." About him Anderton wrote:—"A comical nickname is that to christen thee slender when thou art so fat!" He was the finest specimen of a teetotaller Preston has ever seen, tall, robust, "built like a castle," and a charming countenance, generally with a smile upon it. For several reasons it is most fortunate that the paper with this pledge written upon it has survived intact, and is in as good a state of preservation as its venerable age (above 64 years) will permit.

The first TEMPERANCE HOTEL in Preston (it is said to have been the first in England) was opened on December 24th, 1832; it was situate No. 30 in Church Street, at the corner of North Road, and had an entrance door in both those thoroughfares, the principal one being in Church Street. The second and third storeys of the premises present much the same appearance now as they did then. The lower storey is changed; fronting Church Street it included first the entrance to the Hotel, and next to it one shop; now the whole of the frontage below consists of two shops. Next to the Temperance Hotel at its opening was a large house (No. 29) with archway for carriages and horses; those were the coaching days, and upwards of twenty coach horses filled the stables situate above the upper end of the archway. At a later period the Temperance Hotel had a next door rival by No. 29 being converted into an Hotel on *Anti-Temperance principles*, having for its sign "Duke William!" The "Duke" was dethroned by Joseph Livesey and his sons, who bought the extensive premises, converted the "pub" into a shop and dwelling-house, and on the site of the extensive stables erected a large cheese warehouse, which is now occupied by Mr. A. Waterworth, wholesale druggist, his retail shop being formed out of the archway before named. Two classes of customers were catered for at the Temperance Hotel; the upper storeys were devoted to commercial travellers, and the lower to sober "fuddlers," for it was well patronised by

reformed drunkards, who, as the song renders it—"Quaffed their glass of 'SAMSON' to strengthen their insides; like the real staunch teetotaller, one of the olden time!" The "Samson" drinkers occupied a little "snuggery" which they could quietly slip into through the entrance door in North Road, which our readers will find in exactly the same spot as it was 65 years ago! That room was a grand convivial meeting place, and many a reformed drunkard, cut off from his former drinking haunts, found refuge there, where he met with kindred spirits; and generally some one or more of the prominent workers would also be present. Trifling as it may seem to our latter-day workers the "meetings and greetings" and "Samson" drinking in that "snuggery" was the means of preventing many a converted drunkard from backsliding! The name "Samson" was most appropriate; it vividly suggested "strength," and its composition was undoubtedly of a character to give it. "Samson" was made from eggs, well beaten, to which was added warm milk, some sugar, and a little nutmeg; a full tumbler was supplied for 2d! The other kinds of drinks at this hotel included peppermint and raspberry cordial, both served with hot water and sugar after the orthodox hotel fashion in those days. Of course there was also lemonade, made on the good old-fashioned plan from sliced lemons; ginger beer also of the old fashioned sort, not so "gassy" as aerated. At one time the writer was the maker of most of these drinks! He stole the time for doing so from the hours that should have been devoted to sleep. The cause for this will be now explained; incidentally it may be remarked that the hours of working in those days was nearly, if not quite, double eight! Mr. Livesey leased the hotel premises and furnished them; the first tenant had been head waiter at the Bull Hotel, but he did not find the business sufficiently profitable; the next succeeded still worse, and then Mr. Livesey was in a fix; he had not only found the money for furnishing, but had made himself liable for the rent. At this crisis the hotel must have been closed had not Mrs. Livesey made the great sacrifice of leaving her household and becoming hotel keeper, and it was to help her in her arduous undertaking that the writer became a brewer and maker of cordials! Mrs. Livesey succeeded and made the hotel a paying concern, when, in 1838, Mr. Wm. Howarth, "Slender Billy," became tenant and proprietor. He conducted the business until some time after the date (October 31st, 1838) when the railway was opened from Parkside (on the Liverpool and Manchester line) to Preston, when he removed to premises which then stood at the west corner of Butler Street, the site of them now being occupied by the Fishergate bridge over the railway. Before the days of the "iron horse," more living horses with vehicles passed up Church Street than up Fishergate, for nearly all the traffic from south, north, and east, at that early date, passed the Temperance Hotel. Speaking of Mrs. Livesey as hotel keeper, Myles Pennington writes: "Many happy hours were spent by the temperance reformers at this hotel; Mrs. Livesey was of a pleasant, genial disposition, and had a smile and a kind word for everyone. We youths at that time used to call her "mother!"

THE

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

BY WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.

THEETOTAL AND THE AUTHOR OF THE WORD - "DICKY" TURNER. I am of opinion that there are not any Preston Teetotallers now living, except myself, who have had personal acquaintance and have been amused and electrified by listening to the extraordinary oratorical displays of the Author of the word TEETOTAL—" Dicky " Turner. There have been, in later years, some different opinions both as to the suitability of the word, and more especially, as some few have asserted, that it was in common use before " Dicky " coined it. Therefore it is that this chapter is wholly devoted to dealing with the facts as to its utterance, and also the discussions about it. Still greater interest is given by the presentation of the PORTRAIT of " Dicky," for he was never known as Richard Turner. This portrait was specially sketched for Mr. Livesey by Mr. Edward Finch, who at that date, 61 years ago, resided in Iihergate Hill, Preston; he was the son of Mr. John Finch, who did much in the earliest days of the movement, both in England, Ireland, and Scotland, to introduce and establish Teetotal Societies. Mr. John Finch was partner with Mr. Thomas Swindlehurst, the "King of the Reformed Drunkards" (his own designation), who was a famous Champion of the Cause, as we shall duly notice in a future chapter. The Portrait is a most faithful one; there has been no attempt to "polish up" " Dicky," who, though rugged in appearance, was—as this chapter will fully prove—one of the most earnest and self-sacrificing of the earliest advocates. One thing the Portrait may lack—the smile which mostly lit up his countenance. Perhaps any attempt in that direction might have lessened the faithfulness of the Portrait, which first appeared in the Supplement to the *Preston Temperance Advocate* for April, 1836. The one we give is a *fac-simile* reproduction, on a slightly reduced scale. It may be information to many to state that the *Preston Temperance Advocate* was commenced by Mr. Livesey, in January, 1834, and continued by him monthly during the years 1835—6—7. A copy of this, the first teetotal monthly publication issued from the press, may be seen and read at the Preston Free Library; it contains the original portrait of Turner, from which the one given in this number is reproduced.



"DICKY" TURNER.

We copy from the late Mr. Thomas Walmsley's "REMINISCENCES OF THE PRESTON COCKPIT AND THE OLD TEETOTALLERS," the following biographical notice:—" Dicky Turner was another notable character amongst the early band of Teetotallers. Mr. Livesey has given an admirable portrayal of Dicky Turner in his "Reminiscences," and I can supplement these by a few of my own recollections. Dicky Turner was born in the township of Bilsborrow, on the 25th of July, 1790. When he was a little lad his parents removed to Preston. He was first sent to work in the cotton mill, then as a plasterer's labourer, and afterwards hawked fish. On the second Thursday in October, 1832, he went "for a bit of fun" into St. Peter's Schoolroom, where a Temperance meeting was being held. He soon lost his disposition for "a lark," and his mind was quickened and his heart touched by what he heard. He saw his choice lay between either accepting the good or keeping on in the evil course. He signed the pledge on being aided by the late Mr. J. Dearden and Mr. T. Swindlehurst. Dicky soon became quickened with the fervour of the apostolic band, and though uneducated, he gave expression to his ideas with a force and earnestness which many appreciated. When Dicky became engrossed in the Cause there were two parties in the Temperance camp—the Moderationists and the Total Abstinents. At a meeting in that historical forum, the old Cockpit, in September, 1833, Dicky rose and made a speech, in which he affirmed "that nothing but the Teetotal would do." Mr. Joseph Livesey, the father of the movement, rose, and, putting Dicky on the back, said "That shall be its name"; and the meeting approved the idea with a hearty cheer. As Mr. Livesey points out, 'when Dicky used this word, it was intended to affirm that moderation in beer and wine was delusive, and that nothing but the Teetotal, that is entire abstinence from all kinds of intoxicating liquors, would do.' The word was not coined through any stammering, but rather at the unconventional mint, which Dicky was in the habit of drawing upon. If he ever was short of a word, he would coin one peculiarly expressive. Dicky, speaking at one time as to the happy condition of the wives of the reformed drunkards, said "they had begun to wear veils and palliases." At another time Dicky

convulsed his audience by remarking, 'At one time I was a great trouble to my parents; and I believe I was the worst lad that was ever born of man.' Again urging on the people to go on with the work, Dicky observed—'We will go with our axes on our shoulders and plough up the great deep, and then the ship of Temperance shall sail gallantly over the land.' His little blunders, however, were overlooked, for he was a splendid worker. He was about 5ft. 4in. high, was of a darkish ruddy complexion, and had an earnest gaze. Dicky often wore a white hat, and was quite a conspicuous and popular little chap. In October, 1846, Dicky Turner ruptured a blood vessel, and died in a few hours. He was buried on Sunday, the 1st of November, in St. Peter's Churchyard, but a few yards from the place where he first signed the pledge. Over 400 Teetotalers attended the interment, and the ceremony at the obsequies was impressive. I attended his funeral along with the Sabbath School children and teachers and others in connection with the Primitive Methodist Chapel, to which religious body he belonged. Over his grave is a stone containing this inscription:—

Beneath this stone are deposited the remains of Richard Turner, author of the word 'Teetotal,' as applied to abstinence from all intoxicating liquors, who departed this life on the 27th day of October, 1846, aged 56 years.

To illustrate Dicky's earnestness, I may say that in the summer of 1846 he walked from Preston to London, a distance of 244 miles, to attend the World's Temperance Convention. He was taken sick by the way, which delayed him a short time, but he arrived in time to attend the meetings. 'Dicky' was quite an Evangelist. He visited various towns and villages, and once went to Southampton, whence came a letter commending the way in which he worked for the cause. He often used his rattle with good effect in the towns and villages where Temperance meetings were held, and he frequently attracted congregations. The life of 'Dicky' I regard as of peculiar interest. The early band, as I have pointed out, was built up of men of varied temperaments and degrees of education, but all were glowing with earnestness and enthusiasm, and laid the basis of the great reform, which was one of the noblest moral movements of the century."

Speaking of "earnestness and enthusiasm," Dicky, to use a common expression, was "boiling over" with them. When he rose to speak in the Cockpit, the audience seemed seized with the fiery enthusiasm which lit up Dicky's face as he hooked his thumbs on the armpits of his vest, and vehemently poured forth his eloquence, which, emphatically, was "unadorned!" His blunders caused roars of laughter, but this seemed neither to excite nor disconcert him, for on he went, never hesitating, but filled with fervour poured out words which most manifestly proceeded from the fulness of his heart. Referring to this, Mr. Dearden says:—"Dicky was an unlettered man, but intensely earnest of speech, never stopping in his fervency to correct any misplaced word. It was in this way that he coined on the instant the word Teetotal—he wished to show how inconceivably superior to "moderation" was total abstinence; he wanted a word to express his feelings, and evidently had the word TOTAL upon his lips, but feeling how deficient it was to describe what he wanted, he tried to give it a prefix which would make its meaning stronger; he could not halt to fetch up a word—he never did halt in his speech, he always went on—and he out with the word TEE-TOTAL! Its sound was like magic upon the audience, who loudly cheered; I witnessed Mr. Livesey pat him on the back and say "that shall be the name, Dicky!" And that is the name to this day, and ever will be; for it now finds its place in every dictionary, and in every country where the English tongue is spoken it is used to designate total abstinence from all intoxicating liquors."

Mr. Livesey, in his "REMINISCENCES OF EARLY TEETOTALISM," confirms both Mr. Walmsley's and Mr. Dearden's particulars as to the utterance of the word, as also does Myles Pennington, who took an intense interest in preventing "Dicky" from being robbed of his claim to the authorship of the word, which, as already stated, was uttered at a meeting in the Cockpit, in September, 1833, fully a year after Mr. Livesey drew up the first pledge of abstinence from fermented as well as distilled liquors. Referring to this, Mr. Livesey writes:—"Up to the memorable evening when the word dropped from Richard Turner's lips, we had to phrase the principle as well as we could. It should be remembered that at that time there was great contention betwixt two parties, one insisting upon a pledge of abstinence from spirits only and moderation in fermented liquors, the other upon entire abstinence from both. Richard Turner belonged to the latter party, and in a fervid speech declared in the Temperance Hall (the Old Cock Pit) about September, 1833, after his usual fashion he coined a new word and affirmed that "nothing but the te-te-total would do. I remember well crying out "that shall be the name," amid great cheering in the meeting. When Dicky used this word it was intended to affirm that moderation in beer and wine was delusive, and that nothing but the teetotal, that is entire abstinence from all kinds of liquors, would do. It has been said that the term was a Lancashire provincialism, but of that no satisfactory evidence has ever been given. It has also been attributed to his habit of stuttering, which is a decided mistake. The truth is that Dicky was never at a loss for a word; if a suitable one was not at his tongue end he coined a new one."

Various statements have been published in more recent years with a view to negative the claim of "Dicky" Turner to the authorship of the word "Teetotal." It has been alleged that the word had been in use by workmen in the North of England previously to its being "coined" by "Dicky." The crowded Cockpit audience who were at the time unmistakably amazed at the utterance of the strange word, and who demonstrated so loudly—we might almost say frantically—gave unmistakeable evidence that they had never before heard such a word! At the time it was uttered no claim was set up of any knowledge of the previous use of such a word, and nearly, if not quite, half-a-century elapsed before such a claim was made. Had it been previously in common use, the report of the scene in the Cockpit, which would be carried away by hundreds of excited hearers, would have caused an immediate discussion privately, and also in the press. But nothing of the kind occurred. At the time "Dicky" coined the word it could not be found in any dictionary or encyclopædia, but now it appears in all of them! If it was, as some few have alleged, in common use previous to Turner's utterance of it, how is its absence from dictionaries and encyclopædias accounted for, and its appearance in them afterwards? As regards England, Turner's claim to the authorship cannot but be acknowledged. Mr. Thos. Walmsley, who we always refer to in any difficult or controversial matter, says:—"As to the controversy on the word Teetotal, I may say that I have not the slightest doubt it was a word coined by 'Dicky.' It was, after being coined, spelled 'Tee-total,' and the early tracts were printed in that manner, which proves to me that it was a new word. I have never seen the word in any book before 'Dicky' Turner used it." The same emphatic testimony has been given by hundreds of well-informed persons. Mr. Myles Pennington, who earnestly advocated teetotalism for above 20 years in England, and for above 40 years in America and Canada, in his voluminous manuscript "REMINISCENCES OF THE EARLY TEMPERANCE MOVEMENT," waxes very warm in

defence of 'Dicky's' claim, and if we quoted all he says on the subject, it would fill several pages of our paper. It must, therefore, suffice to very briefly give the substance of his statements. As regards England, he challenges anyone to produce a book or paper, printed before "Dicky" uttered the word, which contains the word Teetotal. He dwells at great length on the entire absence of its use on any of the platforms in America or Canada, and this he is able to affirm from his extensive travels during twenty-five years in both countries. He remarks:—"The word has never been popular on this side the Atlantic, mainly from the fact that the people do not know much about its history or origin." Mr. Pennington dwells at great length upon an investigation he had made, and was still pursuing at the time of his death, respecting a small isolated local Society in America, the secretary of which, in 1826, put a capital letter "T" before the names of those members who abstained from "wine" as well as spirits! That this use of a capital letter "T" could be set up as superseding "Dicky's" word Teetotal was absurd on the face of it. If it had ever done so in the slightest degree, how is it that no American Temperance publication, and there were very many of them, ever made use of it or made any reference to it? Mr. Pennington also reminds us that Mr. Delevan, who, in 1832, was about

the most prominent person in the American Temperance Movement, in a letter to Mr. Livesey, gives 1833 as the date when American Societies began to extend their pledges to include abstinence from *fermented* as well as distilled liquors.

As to the objection made against the use of such a singular word, Dr. Dawson Burns in his History remarks:—"Those who have spoken of it as 'vulgar' might be asked whether they would apply the same epithet to the words 'Whig' or 'Tory'?" It is most certain that English lips will take more readily to the word 'Teetotaller' than to its equivalent 'Neephalistot' (no drinker). Those who have suggested 'hydropit' may be reminded that our ancestors spoke of one who abstained from strong drink as a 'Water-drinker,' showing a wise preference for plain English over mutilated Greek." A newspaper correspondent thus speaks of Dicky's coinage:—"Teetotal! it is a blessed word, for has not the spread of the principles it covers been about the greatest blessing of the present age? It is a 'blessed word' in another respect; if you are asked at table to have either wine or beer or spirits, and you say 'I am a teetotaller,' the matter is settled instantly; the utterance of the word convinces your host or hostess as to the uselessness of pressing any liquors upon you."

THE

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



TEA PARTIES.—The annual Tea Parties were on such a scale that has never been surpassed, and which cast sadly into the shade the Annual Tea Parties of the present day, especially when we remember that the town has now three times the population it had in the period about which we are writing—1832-3. It has been said the excellent change in custom—that of celebrating public events by Tea Parties in place of Dinners, with the accompanying drinking of liquors, was

largely influenced by the great success which attended the early Temperance Tea Parties. Be that as it may, the change is a very blessed one; the institution of "the cup which cheers but not inebriates" for wines, spirits, or ale, or any kind of intoxicating liquors, is decidedly a step in the right direction. The Preston tea-tellers of 1832 were "a go-ahead company"; the Society had scarcely got into full working order, being established at the close of March, 1832, than they resolved to hold a Mid-summer Tea Party! It was held on the 11th of July, in the building still best known as "the Corn Exchange." The next Tea Party which they held was at Christmas in the same year, and the third at Christmas, 1833. We restrict our notices of these great festive gatherings to the three named.

The Corn Exchange buildings having, since 1832, gone under such a very great transformation, it may be interesting to give some historical particulars. The original building was opened in 1824, eight years previous to the holding of the First Temperance Tea Party in it. The outer walls of the building have undergone very little, if any, change, except that at the west end there has been erected across its width a suite of rooms, to fit it for present purposes. Originally, the building was 230 feet long, and 95 in width; the latter is, of course, the same as originally. The front portion of the building (eastern end), which was, and is, only two storeys in height, has only undergone this limited change—what is now called the "Assembly Room" was originally in three rooms. The main body of the building, which included two very long rooms (north and south sides) and one short room (west end) was three storeys in height, and there was a large uncovered space, bounded by inner walls of the main building. This space was originally paved, and was weekly well filled with rows of sacks of grain, largely wheat, brought in carts by Fylde farmers. I may remind the reader that this was before the Preston and Wyre Railway was opened [1840]. The entrances for carts and other vehicles are now built up, but are still prominently indicated by massive stone pillars; one entrance was opposite the lower end of Fox Street; and the other on the north side of the building. Taking a view of the interior of the building (which we did only a few days ago) standing in the fine Public Hall, with the splendid organ at its west end, we were amazed at the vast change in the *interior* of the building; *exteriorly* (as we have before stated) it is, with the exception of the new building at the west end, and the raised roof covering the area, entirely unchanged. The main body of the

present large Hall, originally without any roof whatever, had, in 1853, a glass roof added, thus giving a shelter from rain to the farmers and corn merchants and others. The lower of three storeys was devoted to the storage of grain; the next storey was utilised at the fairs for the sale of toys. It was divided into a number of small shops, and these had in front of them an open promenade, bounded by an iron rail; purchasers entered or departed by the still existing stone steps in Wharf Street and Fleet Street. In those days a very great trade took place in toys at all the Fairs. The third or top storey was devoted to the sale of cloths, mostly by dealers from Yorkshire. These were the days before the establishment of "ready-made clothes shops," and families at the Fairs laid in a stock of cloth to be "made up" by the tailors they respectively patronised. At this period there was a class of tailors who came to work at people's houses where they squat, crossed-legged, on some floor of the house, and, working long hours, there made up the cloth or fustian bought from the "Clothiers!" These dealers occupied the two long rooms in the Exchange (north and south side), and the short cross room, west end, where the organ now stands. To fit these three rooms for the sale of cloth there was fixed in each, running the entire length, a table (it might fitly be called a counter); behind these counters there ran the full length of them a form which served as a seat for the sellers. It will be seen from this description how very well suited were these three rooms for large public tea parties; tables were there and seats down one side of them; the only additional fittings needed were forms for placing in *front* of the long tables, or counters. The reader can hardly imagine the vast change that has taken place in the clothing of families since the disappearance of Yorkshire and other clothiers who visited Preston at each of the Fairs! Taking a good view of the exterior of the building we noticed that the original windows which were in this top storey and lighted it for the sale of cloth, remain exactly as when fixed 73 years ago! Standing in Wharf Street or Fleet Street any of our readers may see them, 15 on each side. A remnant still remains of the third storey on each of the two sides of the building! Above and behind the top seats in the present splendid gallery there runs a long narrow passage, and that passage is, I think, a portion of the original floor of the top storey, and, if so, it would occupy the portion on which were fixed the seats for the clothiers, and these, as we shall narrate, supplied the seats for the teetotallers at their grand tea parties!

And now for particulars of the three tea parties, Midsummer and Christmas, 1832, and Christmas of 1833. Our readers who have been present at any gathering in the present fine Public Hall will be able to form a pretty correct idea of the length of the two long rooms, and the width of the cross west end room. As there yet exist (visible to all) 30 windows in the Wharf and Fleet Street sides, and there were a similar number in the interior walls, there were once at least 60 windows to be suitably decorated for the tea parties! And they were well decorated, as the writer can testify, he having been one of a numerous band of willing workers, who, night after night, were at work for a considerable period preceding each tea party. Not only did they decorate the windows, but the entire surface above the fixed seat of every wall

within the three rooms was covered with glazed white calico! Yes, every inch was covered! In addition to this, the windows were suitably festooned, and in the space betwixt each window the shining white cloth covering the walls was relieved by rosettes of evergreens tied with ribbons or of coloured cloth! It took the nights extending over a fortnight to decorate the walls and the windows, as can even now be well estimated, seeing that the exterior of the building precisely shows the exact length of the two long rooms. Such was the beauty of these three rooms when decorated that the public paid threepence each to view them, for a short period previous to the tea party being held! A short report of this first tea party appears in the *Preston Chronicle*, which notices the decorations, and, in recording the good things provided, mentions that "strawberries were served as dessert!" Mr. Livesey has a notice of the party in his *Monthly Magazine*—"Livesey's Moral Reformer"—for August. The Tea Party for Christmas, 1833, is reported in Mr. Livesey's "*Preston Temperance Advocate*" for January, 1834, and as the notices for each are necessarily very similar, we propose to let his description of that party serve for all. In his notice of the July party he says:—"Never, I am sure, did 600 persons congregate in Preston for any convivial purpose with more innocence and rational pleasure. How gratifying to see those who for years had never been absent from the races, usually intoxicated, now seated at the tea tables with their wives and friends!" After tea, a public meeting was held, which lasted until 10 o'clock. Next day a field meeting was held on Preston Moor, which was attended by 1,000 persons, many of whom heard of Temperance for the first time in their lives! The Christmas Tea Party for 1832 was attended by 950 persons, and the *Preston Chronicle* again dwells on the excellent supply of edibles, remarking that "jellies, honey, and other delicacies" were served. The public meeting after tea lasted three hours, and was presided over by Mr. Isaac Grundy.

We now come to the Christmas Tea Party for 1833, held in the same rooms. One thousand tickets were sold at 1s. and at 6d. each for this Party, and, altogether, 1,250 persons attended it for tea and the public meeting held after tea, and this when the town was less than one-third of its present population! Mr. Livesey, in his "*Preston Temperance Advocate*" for January, 1834, heads his report of it—"SPLENDID TEA PARTY!" And it well deserves that appellation. We need not quote his description of the decorations, having previously noticed them. He says:—"The tables, 630 feet in length, were all covered with white cambric. At the upper and lower ends of each side room were mottoes in large characters, "*TEMPERANCE*," "*SOBRIETY*," "*PEACE*," "*PLENTY*," and at the centre of the room connecting the others was displayed, in similar characters, the motto, "*HAPPINESS*." The tables were divided and numbered, and 80 sets of brilliant tea requisites, to accommodate parties of ten persons each, were placed upon the table, with two candles to each party. A boiler, also, capable of containing upwards of two hundred gallons, was set up in Mr. Haliburton's Yard to heat water for the occasion, and was managed admirably by three reformed characters of the names of Gregson, Osbaldeston, and Smirk. About forty men, principally reformed drunkards, were busily engaged as waiters, water carriers, &c.; those who waited at the tables wore white aprons, with "*TEMPERANCE*" printed on the front. The tables were loaded with provisions, and plenty seemed to smile upon the guests. The whole company admitted was about twelve hundred. Eight hundred and twenty sat down to tea at once, and the rest were served afterwards. The arrange-

ments were excellent, and the only circumstance which detracted from the enjoyment of the evening was the pressure caused by the want of the front room [present "Assembly Room"] to relieve the company during their promenade. A small band of music assisted on the occasion. After tea, two Temperance songs were sung [one of these we give at the end of this Chapter] and several addresses were given by friends of the Society. Several ladies and gentlemen, including the Recorder of the Borough, honoured the party with their visits during the evening. The pleasure and enjoyment which beamed from every countenance would baffle any attempt at description; and the contrast betwixt this company and those where intoxicating liquors are used is an unanswerable argument in favour of Temperance Associations." Mr. Haliburton's yard, named above, was the first coal yard from the lower end of Fox Street. A busy scene it was to see the band of Youthful Teetotallers carrying the boiling water in cans and kettles across the street and up a staircase which then existed, and went up to the top rooms. The entrance door to this staircase may still be seen, it being at the very extreme of the west end of the original building. On the counter or table on the west side of the cross room was piled up the provisions for 1,000 tea drinkers! And such a display has seldom been seen! Bread and butter, buns, loaf sugar, cans and jugs of milk, &c. The view of the tables down each side of the long room, above 160 feet in length, with the shining tea services and the large number of glass dishes with jellies, &c., together with the long row of lighted candles, was an interesting sight. Few who attended that grand Tea Party, the grandest ever held by the Preston Society, are now alive, except the writer of this Chapter; but, altogether, it was such a large and interesting gathering, as never to be erased from the memory of anyone who participated in the proceedings.

Subjoined is one of the hymns sung by 1,000 voices; it was composed by Mr. Isaac Grundy, the Treasurer of the Society, and one of its most zealous advocates and supporters. His business was that of dealer in carpets, oilcloths, &c.; he first occupied a shop in the Market Place, at the corner of New Street, from where he removed to part of the premises in Fishergate, now occupied by W. Gray and Co., late Thorp and Nye.

Friends of sweet and social glee,
Friends of true hilarity,
Friends of peace and harmony,
Join our festive band.

Rude, uproarious revelry,
Dire and drunken devilry,
Hence, for ever, banished be
From our native land.

Feast of reason, flow of soul,
Supersede the madd'ning bowl,
While instructive precepts roll
From each gladdened tongue.

Pure, refined, domestic bliss,
Social meetings, such as this,
Banish sorrow, cares dismiss,
And cheer all our lives.

Temperance flag is now unfurled,
May it float around the world,
Till the foe is headlong hurled
From all mortal sight.

Drive the demon from his stand,
Spurn the foe from every land,
Sink him—crush him—heart and hand—
Down to endless night.

* * Unfortunately, two errors occurred in the concluding paragraph in our last issue; the words "*NEEPHALIST*" and "*HYDROPOT*" were both incorrectly spelled; they are now given correctly. They occur in a quotation from Dr. D. Burns, who contended that the word "*TEETOTAL*" was better suited to English lips than either of the two other words.—Ed.

THE

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



ANNIVERSARIES.—These, like the earliest TEA PARTIES (noticed in our last) were on such an extensive scale as not to be equalled in the present day. We purpose to specially notice those occurring in the years 1833, '34, and '35. Mr. Dearden, in his "Dawn and spread of Teetotalism," writes: "The first striking event in the year 1833 was a response to a circular received from America. There they had fixed to hold simultaneous meetings throughout the States,

on the 26th February, and in Preston not only was a meeting held on that day, but on every day afterwards during the whole week. On the Tuesday and Wednesday twenty-four reformed drunkards addressed the two meetings; on Thursday, Joseph Livesey delivered his MALT LIQUOR LECTURE; on Friday there was a CHEMICAL LECTURE, by Mr. B. Barton, of Blackburn; on Saturday, the week was wound up by a singing entertainment; 260 signed the pledge at these meetings. Petitions to Parliament, by both males and females, were got up during this series of meetings." The mention of a petition to the House of Commons by the women of Preston will show to the earnest female workers of the present day that so long as 64 years ago their sisters were at work sowing the good seed. It will be interesting to read their petition, which we subjoin, and also that of the men's petition, for it is our special work to inform the present-day workers of the opinions held and work done by those who so earnestly laboured in those early years. The following is a copy of the WOMEN'S PETITION:—

TO THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.—Unusual as it may be for your Honourable House to receive a Petition from the FEMALE part of the community, your petitioners, females of Preston, humbly trust that they may be permitted to approach your Honourable House with a prayer, upon a subject which nearly concerns their domestic happiness. Your petitioners presume to call the attention of your Honourable House to the great moral and domestic evils, which this country experiences from the consumption of intoxicating liquors, and to pray your Honourable House to enact such laws as may conduce to the suppression of this destructive and prevalent vice. When your Honourable House considers the brutality, profanity, and misery witnessed in the privacy of families through INTemperance; when you consider the crime, poverty, and disease thereby occasioned, your petitioners trust that their prayer will awaken the greatest sympathy in the minds of the legislators, and call forth an earnest desire to remove the evils under which the country so grievously suffers; and your petitioners will ever pray that your efforts may be blessed to the promotion, especially, of the domestic comforts of all classes.

The following is a copy of the men's Petition:—

TO THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.—Your petitioners, the undersigned inhabitants of Preston, having witnessed the evil effects resulting from the great consumption of intoxicating liquors, beg most earnestly to call the attention of your Honourable House to this subject, with a hope, that some legislative measures may be adopted to restrain this great national sin of Intemperance. When your Honourable House considers that this object is inseparably connected with the MORAL, INTELLECTUAL, and ECONOMIC welfare of this great nation; when you call to mind that much the larger portion of CRIME and PAUPERISM, and a considerable portion of the DISEASE existing in this country are occasioned by the abuse of intoxicating liquors, your petitioners humbly hope the limitation, if not the suppression, of this prevalent evil will be regarded as entitled to the careful consideration of your legislative wisdom. Your petitioners would, in an especial manner, call the attention of your Honourable House

to the great injury sustained by the manufacturing population, by the Beer Bill, which has brought the means of intoxication to almost every poor man's door, which has occasioned the multiplication of the haunts of vice, so great as to bid defiance to the police regulations, and which, under the delusive pretext of furnishing the poor man with a cheap and wholesome beverage, has greatly increased domestic misery and impaired the moral integrity of the labouring part of the community. Your petitioners would likewise call the attention of your Honourable House to the evils resulting from retail spirit shops, and the unnecessary number of public-houses; and would entreat your Honourable House to take into consideration the means most likely to remove these great national evils; and your petitioners will ever pray that the deliberations of your Honourable House for the prosperity of the country may be crowned with success.

The fact should be recorded that the series of special meetings we have been noticing, and which extended over a whole week, took place when the Preston Society had not been in existence a full year! Such was the intense interest evoked, that the "Preston Chronicle" stated that the Cockpit, which would accommodate 800 people, was so crowded that "hundreds were unable to get admittance." To those now engaged in the work, the fact of a Society only eleven months in existence, and yet having *twenty-four speakers, all reformed drunkards*, is an amazing contrast with the present position of the cause, when you find at hundreds of meetings, recently held in connexion with the Band of Hope Jubilee, speakers stating that attempts at the reformation of drunkards may now be given up! And this "Gospel of Despair" is preached after an agitation extending over above 60 years! We cannot enlarge on this most grievous and depressing expression of opinion; but this much we will say, that if the same system of VISITATION was adopted, and the same earnest work done as was in 1832—3—4, the same blessed results in the reformation of drunkards would follow.

We now come to the first Annual Meeting of the Preston Society, which was held in what was then the largest public building for such purposes in Preston—the Theatre. As to the attendance at this meeting the "Preston Chronicle" reports that not only were all the usual parts of the large building crowded to the utmost, but, adds the same, crowding extended to "the slips, the stage wings, and even the scene lofts!" As we read this information we said to ourselves—"Oh, for a return of the days of such enthusiasm and for the blessed results in the conversion of the people which followed." In the notices which appeared it seems—(indeed this is shown by the intense crowding of the meeting)—that the people of Preston were in astonishment at the amount of good work so early accomplished by the Society. The Annual Report of the Society, after stating that in this, its first year, 2,060 persons had signed the pledge, continued as follows:—"What is still more happy is that a very large number of their warmest advocates have been themselves, under God, reclaimed by means of the Society. It would not be exaggeration to say that hundreds of persons have become ornaments to society, who were formerly the greatest disgrace to humanity; hundreds have within one year become the pride and delight of the family circle, who were before its shame and terror; hundreds are hailed by relations and friends, who were before shunned and despised; hundreds have been rescued from poverty and misery, and are now enjoying a competence and happiness that seem almost to transport them beyond the bounds of reality; and these are no splendid visions of an untempered enthusiasm; they are demonstrable truths, and such as must necessarily excite the most stoical mind."

While it is most cheering to read this extract from the Report it is equally depressing to think that few of any Society in England can in these days record such blessed results. As showing how fearful the committee were of giving offence to those members who still declined to go beyond the "moderation" pledge, it was not until this meeting that the Teetotal pledge, drawn up by Mr. Livesey, on Sept. 1st, 1832, received official adoption! Up to this meeting the two pledges had been placed side by side for signature, and this method existed up to the annual meeting in 1835! Mr. Dearden says:—"A number who had signed the semi-official Teetotal pledge on this night signed the official pledge." This seems somewhat strange to us, but then we write above 60 years after the event, and, of course, are ignorant of the exact position of affairs. It is very evident that there existed at the earliest days a great fear of forcing teetotalism upon those not willing to abandon the use of fermented liquors. This is sufficiently proved by three incidents—*first*, the majority against adopting a teetotal pledge in the Society connected with Mr. Livesey's adult school; *secondly*, the fact that when Mr. Livesey drew up the first TEETOTAL PLEDGE he could only obtain six signatures besides his own; and *thirdly*, in the Preston Society officially retaining the "moderation" pledge so long a period as up to March, 1835. Our space will not permit any record of the "Battle of the Pledges" which had to be fought in every town, and in some of them with great fierceness. Now-a-days all is smooth sailing as regards the pledge, but notwithstanding that we fail to approach anything like success of the earliest days.

By way of variety, though not strictly coming under the head of "Anniversaries," we copy the following from Mr. Dearden's "Dawn and spread of Teetotalism":—"On Whit-Monday, June 3rd, the society had its first procession, which included 1,000 persons. The well-known "Jim" Duckworth got up a mock procession, styled the "moderation and anti-hypocritical society." It was headed (says the "Preston Chronicle") by a man in jockey cap and jacket, mounted on a wretched looking pony, in worse condition than the renowned Rozinate of Don Quixote. Then came two groups of fellows in two carts, some wearing old cocked hats and some masks, and other ridiculous appendages. There were some casks of ale and porter in the carts, to which they ever and anon made eager applications." The wretched affair ended by some of them getting into the hands of the police."

Coming to the year 1834, we get access to the volume of "THE PRESTON TEMPERANCE ADVOCATE," a monthly publication edited and published by Mr. Livesey. It was about the size of *Punch*, and consisted of 16 pages of solid small type without space being encroached upon by advertisements beyond occasional very brief notices of Temperance Hotels or some new publications. The price was 1d., and it must be remembered that it had to be printed at a hand press, which would only throw off in a day of ten working hours as many copies as some machines will now do in half-an-hour! The duty on paper then existed, and its cost was above four times the price now. The writer, then learning the printing business, has a very vivid recollection of the "slavery" of the work, especially that of the pressman, and he doubts if any amount of wages would in these modern days secure any workman who would pull such a forme of solid type, and continue it without intermission for a whole week of full time. It will be evident to issue such a paper under the circumstances named, at the retail price of 1d., required a strong faith in the publisher. Mr. Livesey issued it entirely at his own risk during 1834-5-6-7, and it exists at the present day as the organ of the British Temperance League, having had an uninterrupted issue,

under several publishers, for the long period of 64 years! A copy, the four years' issue bound in one volume, may be seen and read in the Preston Free Library, and we urge our readers to avail themselves of the opportunity of perusing its interesting contents; it is full of news of progress, mostly from various towns in Lancashire and Yorkshire, also from more distant places. The volume also contains a number of SUPPLEMENTS, reprints of valuable American Temperance works.

Mr. Livesey's "Temperance Advocate" for April, 1834, contains a notice of a series of meetings held in February in response from a call from America, where simultaneous meetings were being held. We quote as follows:—"The zeal of the Preston people led them to engage the Theatre for four nights, and which was crowded in many parts to excess. It would require a supplementary ADVOCATE to give anything like an adequate report of the proceedings. Mr. I. Grundy, T. Swindlehurst, J. Walker, and Rev. J. Fielding respectively officiated as chairmen. Tuesday and Wednesday evenings were occupied by the addresses of *twenty-four reclaimed drunkards*, whose speeches, although unlearned, would have done honour to any assembly in the world. On Thursday evening Mr. Livesey delivered his Lecture on the popular delusion respecting Malt Liquor, and which from the results appears to have produced an extraordinary impression. Mr. Anderton and Mr. Cundy addressed an overflowing house on Friday evening. The surprising talent of Anderton was frequently applauded, and his poetical recitations afforded an interesting treat to the audience. Such have been the effects of these meetings that it is supposed more drunkards have become total abstinence men within the last month than during the whole of the previous year."

Next we come to the Second Annual Meeting of the Preston Society, and we quote from Dearden's "Dawn and spread of Teetotalism," as follows:—"The second annual meeting was held in the Theatre on March 25th; C. Swainson, Esq., in the chair. The moderation pledge, though fallen nearly into disuse, was not wholly discarded till the next anniversary; but the Teetotal pledge was rendered more comprehensive by the addition of the words—'neither give nor offer.' The good effects of the Preston Society were referred to by Judge Alderson, who, during the hearing of a Civil case—(it transpiring that one of the parties had fallen into drunken habits)—remarked, 'Why don't you bind him to the Temperance Society; I am sure Temperance Societies do much good, for from Preston, where they are in operation, there has not been a single criminal case this Assizes.' I may add that this was the *fourth* Assizes there had been no case from Preston! On April 18th, the *first exclusively Temperance Society in England* was formed by the young men of Preston. The pledge was signed the first night by 101 youths." Particulars of this meeting appeared in our issue of August, 1897.

The next half-yearly Festival of the Society was a great success; a notice of the proceedings occupied no less than eleven columns in Mr. Livesey's "Temperance Advocate." Mr. Dearden thus notices it:—"The half-yearly Festival was held for five successive nights in the Theatre, commencing on Tuesday, Sept. 30th. This festival was memorable from the visit of Robert Guest White, Esq., late one of the Sheriffs of Dublin, whose visit was of great value in promoting the cause on his return home. He presided on the first evening. He had heard the news of the Preston Teetotallers when on a visit to London, and resolved to come and see. The chairman for the next evening was the Rev. J. Clay, then Chaplain of Preston Jail, whose annual reports were world-famed for their valuable statistics; he stated that since

Teetotalism had been introduced into Preston, crime in it had decreased. The two following nights, P. H. Fleetwood, Esq., M.P. (afterwards Sir H. F.) filled the chair." Notwithstanding that a charge was made for admission to the boxes, the Theatre was crowded to excess every night. The speakers included several from Bolton, Middle Hulton, and other places, and were an evidence that the missionary efforts of the Preston men had early borne fruit. The reformed drunkards were, of course, in evidence as speakers; indeed, they seem to have been the backbone of the Society, for we find in the "Advocate" that at the end of the year they issued a special APPEAL addressed to "TIPPLERS, DRUNKARDS, AND BACKSLIDERS." We should liked to have given this Appeal in full, but want of space prevents; we, however, deem it only right that some of the names of the noble band of reclaimed drunkards should be handed down to posterity, and we therefore subjoin those of the 30 who signed this appeal. We give them as published in alphabetical order as follow:—

John Billington, weaver	Joseph Richardson, shoemaker
John Brade, joiner	
Richard Bray, fishmonger	Richard Rhodes, weaver
Robert Caton, spinner	James Ryan, spinner
William Caton, spinner	Richard Shackelton, spinner
William Gregory, tailor	Samuel Smalley, spinner
George Gregson, plasterer	Joseph Smirk, moulder
John Gregson, mechanic	James Smith, spinner
William Howarth, sizer	George Stead, broker
Robert Jolly, sawyer	Thomas Swindlehurst, roller maker
William Moss, mechanic	Randal Swindlehurst, mechanic
Mark Myers, shoemaker	John Thornhill, cabinet-maker
Henry Newton, mole catcher	Richard Turner, plasterer
Thomas Osbaldeston, moulder	Joseph Yates, shopkeeper
Robert Parker, moulder	William Yates, weaver
William Parkinson, clogger	

Above 20 out of the above list were personally known to the writer, who has frequently heard them speak in the historic Cockpit. Not one is now alive, and the same sad statement must be made of the 76 speakers in the old Plan, which we published as a supplement in July last; indeed, out of all the earliest Preston workers the writer is the only one left, and hence it is that he was solicited to make the compilation which we have been and are giving monthly of the principal incidents occurring in the earliest years of the movement.

We close our list of ANNIVERSARIES with those in the year 1835. The Annual Meeting was held on March 23rd, 1835, a report of which was issued by Mr. Livesey as a Special Supplement to the

"Advocate," in which it extends over 14 columns! Of course it is impossible even to give an abridgment, and therefore we have to utilise Mr. Dearden's brief report of this and some subsequent gatherings in the same year. We quote from the "Dawn and spread of Teetotalism" as follows:—"The principal event at Preston in the year 1835 was the adoption, at the annual meeting in March, of the Teetotal pledge as the *only* pledge of the Society. Up to that date the moderation pledge had not been *officially* discarded, though it had virtually been so for some time. The proceedings at this year's anniversary occupied five nights in the Theatre; the chairmen presiding were as follow:—Rev. J. Cheadle, Colne; Rev. J. Clay, Chaplain of Preston House of Correction; Mr. T. Swindlehurst; C. Swainson, Esq., Walton; and the Rev. W. Riky. The annual report stated that the Rev. J. Clay had called attention to the diminution of crime at the Sessions since the Society was established; also, that not a single criminal case had been sent from Preston for trial at Lancaster for six consecutive Assizes. The pledge adopted was as follows:—

'I DO VOLUNTARILY PROMISE THAT I WILL ABSTAIN FROM ALE, PORTER, WINE, ARDENT SPIRITS, AND ALL INTOXICATING LIQUORS, AND WILL NOT GIVE NOR OFFER THEM TO OTHERS, EXCEPT AS MEDICINES, OR IN A RELIGIOUS ORDINANCE.'

To celebrate the adoption of the above as the only pledge of the Society, the bells of the Parish Church were rung on Thursday, March 26th, and there were other demonstrations of rejoicing, so that altogether this was a memorable week in Preston. The new pledge led to the re-signing of the members, upwards of 50 of whom did so on the evening of its adoption. All who did not re-sign, within three months ceased to be members of the Society. The Whit-Monday procession took place on June 9th, and meetings were held on the Monday and Tuesday evenings, in the Theatre, which were addressed by friends from Blackburn, Chorley, Lancaster, Manchester, and Liverpool. The half-yearly festival was held on Monday, Oct. 12th, and continued every succeeding evening during the week, in the Theatre. Mr. R. G. White was present at these meetings, and at one of them a pint of ten-penny ale was distilled by Mr. Wm. Livesey, in the presence of the audience, who were afforded the opportunity of seeing the spirit produced from it burnt upon the stage. As usual, a Tea Party was held at Christmas; the attendance this year was near 1,300; it was held in the rooms at the Corn Exchange."

THE

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



ANNIVERSARIES.—In continuing our notices of the Anniversaries of the Preston Society, we shall be as brief as possible in order to afford space for particulars of a most interesting and instructive Anniversary, held in Preston, of the British Temperance Association, now "League." Our notices of the Preston Temperance Society's Anniversaries will close with the year 1837; indeed, with some few exceptions, this series of historical notices of Early Teetotalism in Preston will not

extend beyond the year 1837. One reason for this is that we have not access to the "Temperance Advocate" for several subsequent years; Mr. Livesey published it during 1834-5-6 and 7, at the end of which it was transferred, by him, to the British Temperance League, and has been published by that association ever since, and still continues to be so. After 1837 it was published for some time in Leeds, and conducted by Mr. [Dr.] F. R. Lees, who to secure the *then* privilege of free postage of newspapers from the Isle of Man removed its printing and issue to the chief town of the Island, Douglas. The fourth Annual Festival of the Preston Society occupied from Monday, March 21st, to Saturday, March 26th, inclusive. Monday was occupied by the Youths' Branch; it was held in the Cockpit, and presided over by Mr. I. Grundy. All the other five meetings were held in the Theatre; the following were the respective chairmen:—Rev. J. Fielding, Rev. G. Greatbatch, Chas. Swainson, Esq., Rev. J. Clay (Chaplain of Preston Gaol), and Mr. T. Swindlehurst. About a dozen reformed drunkards spoke at the various meetings, all of which were crowded to excess. The number of members of the Preston Society was reported as 2,377, of whom only 57 were under 18 years of age; the Youths' Branch numbered 900. The usual Whit-Monday Procession took place, which was followed by meetings in the Theatre on Monday and Tuesday evenings. Robert Guest White, Esq., High Sheriff of Dublin, presided on the Monday night, and we shall in a future chapter give some interesting particulars of this gentleman's connection with the Preston Society and with the British Temperance Association. We read that "His Majesty the King of the Reformed Drunkards" [Mr. T. Swindlehurst] presided on Tuesday evening. The half-yearly Festival commenced on Monday, the 10th of October, and was continued on every evening during the week in the Theatre. The Youths' Branch, as usual, occupied Monday night, and was presided over by Mr. J. Livesey. On Tuesday evening a new convert, in the person of Charles Carus Wilson, Esq., presided. We shall subsequently have to give a notice of this gentleman's short residence in Preston; suffice it now to say that he was 6 feet 11 inches in height! When he and "Slender Billy" (Wm. Howarth) were on the platform together, it contained the tallest man and the one of the most gigantic proportions that could be found in the country! The chairmen on the subsequent evenings were Mr. I. Grundy, J. Cropper, jun., Esq., C. C. Wilson, and Mr. T. Swindlehurst. The usual Christmas Tea Party was attended by above 1,000 persons; we have before fully described the very interesting

particulars attending the festive gatherings at Christmas.

The Annual Meeting proceedings in 1837 commenced on Monday, March 27th; they were held in the Theatre, and included Tuesday, Wednesday and Thursday. The meetings, as usual, were crowded. The Whit-Monday Procession was followed by a Tea-Party in the Corn Exchange, which was attended by 800 persons; a meeting followed, and meetings were held every night during the week. The half-yearly Festival was held as usual in the Theatre, and occupied the whole of the week. Two sermons were preached on the Sunday (Oct. 6th), and the Festival ended with a Tea Party on the Monday in the following week. Thus this half-yearly Festival included proceedings extending over eight days! What a contrast to now! And that remark induces us to give an extract from the "Preston Chronicle" as to the excellency of the speeches at this anniversary; the editor thus writes:—"The audiences have been immense, and the proceedings of the most interesting character. In fact, we venture to assert, without fear of contradiction, that there is no man in this town, nor one in the county either, who might not have added to his stock of statistical as well as literary knowledge, by listening to the addresses given. The pure streams of natural eloquence, the touchingly expressed sentiments of genuine philanthropy, the glowing appeals of keenly excited sympathy, and the general tone of spotless morality which flowed profusely from the lips of the speakers, showed the value as well as the sincerity of their creed,—and that their object is to check the licentiousness, to correct the taste, to improve the disposition, and to regenerate the appetite of the age, and to enlighten, to instruct, to bless, and to civilize their fellow men." We ask our readers to carry in their memories this excellent notice of the nature of the addresses delivered in the very earliest days of the movement.

We now come to an interesting and most instructive ANNIVERSARY which was fittingly held in Preston, seeing that the inception of the association which held it came from our town. It was that of the British Temperance League, though that was not its exact title at the time we are reporting. Mr. Livesey in his "Moral Reformer" for December, 1833, in noticing a Convention of temperance friends held in London, says:—"It occurs to me, as Lancashire contains about a third of the number of all the members in the Kingdom, and as there are men in every town anxious to carry on the work with spirit, a Meeting of Temperance friends from different towns convened in some central town in the county would be likely to promote the prosperity of the cause." In the July "Advocate" (1834), Mr. Livesey follows up this suggestion of his; he says:—"A Conference of the Societies in Lancashire has been frequently spoken of and recommended. If fixed upon at a suitable time and place and proper arrangements are made, no doubt it would be of great service. No time so suitable as summer. I should be glad if some of the central Societies would move in it." These suggestions of Mr. Livesey caused the action to be taken which he so much desired, and a Conference was held in Manchester on September 24th, 1834, when a resolution was passed recommending to the local Societies the adoption of a teetotal pledge in addition to the "moderation" pledge—abstinence only from distilled liquors. The following year (1835) a similar Conference was held at Oak Street Chapel, Manchester, and at this the first

National Association recognising Teetotalism—The British Association for the promotion of Temperance—was formed. Delegates from 24 towns attended, and Mr. Livesey delivered his Malt League Lecture. Amongst other resolutions passed was this:—"That the cordial thanks of this Conference be given to Mr. Livesey, of Preston, for his indefatigable exertions in the cause of Temperance; and that he be requested to continue his valuable services, both by his personal exertions and by the continuance of his excellent publication, "The Preston Temperance Advocate." This resolution was carried by three rounds of cheering. In the report of this Conference in the "Temperance Penny Magazine," Mr. Livesey figures as the advocate of all the most advanced proposals submitted. At the request of the Conference he wrote the address issued to members of Temperance Societies, inviting support to the new Association, and he was elected one of its Hon. Secretaries, an office which he filled until 1839. Two Conferences (1834 and 1835) having been held in Manchester, the next was held in Preston, and we now proceed to notice the business which occupied its deliberations, which were reported in a SUPPLEMENT to the "Temperance Advocate" for July, 1836.

It might seem that at this period the historic Cockpit was designated "The Temperance Hall," for the report in the "Advocate" thus names the place where the Conference assembled. We read—"It consisted of Deputies from 27 different Societies, R. B. Grindrod (Author of that valuable book, "Bacchus") in the chair. The deliberations of the deputies, including the business of the Association, continued on Tuesday (July 5th), Wednesday, and until Thursday at noon. During the afternoon of Tuesday the church bells rang many merry peals in honour of the occasion. In the evening a very numerous and highly interesting Procession took place, consisting of the delegates, visitors, and members of the Preston Society. It was accompanied by numerous and splendid flags and banners and two bands of music. They proceeded through the public streets down to the Marsh adjoining the Ribble, where several addresses were delivered in the open air. They then returned to the Temperance Hotel. On Wednesday evening a splendid balloon, 17 yards in circumference, ascended from the Marsh in honour of the Teetotal Cause, in the presence of about 10,000 spectators." Afterwards a large meeting was held in the Theatre, and one in the same place the next evening (Thursday); as the speakers were from other towns we give a list of them:—Rev. R. Ingram, Settle; Messrs. Hopkinson, Newchurch; Greenwood and Douglas, Colne; Stott and Todd, Burnley; McCurdy, Halifax; Pollard, Leeds; Bramwell, Bolton; John and Wm. Carter, Liverpool; Challiner, Chester; Hughes, Manchester; Robert Fargher, Douglas, Isle of Man. We can but very briefly notice the interesting discussions. The necessity for disowning the "moderation" pledge and the adoption of that of teetotalism was strongly enforced, and it was resolved—"That no Society be considered a Branch of the British Association which after three months from this date retain this [moderation] pledge." A resolution giving the form of the Pledge of the Association was passed, and as it varies a little in the wording from the Pledge of the Preston Society—(given in our last)—we quote it at length as follows:—"I do voluntarily declare, that I will abstain from Wine, Ale, Porter, Cider, Ardent Spirits, or any other Intoxicating Liquor; and that I will not give nor offer them to others, except as medicines, or in a religious ordinance; and that I will discountenance all the causes and practices of Intemperance." All Societies connected with the Association were required to adopt this Pledge within six months.

Altogether the Conference passed fifteen resolutions; one condemned the introduction of sectarian and political speeches at temperance meetings; another urged "the necessity and importance of a regular system of VISITATION of their own members as well as those of persons addicted to habits of intemperance." We give resolution 7 entire:—"A number of Temperance Schools, commonly called Academies, having been formed in Preston, and which have tended very much to promote the steadfastness of the members, Resolved, That it be recommended to the friends of Temperance in general to establish these schools in every place where Temperance prevails." Another resolution urged the holding of more frequent meetings: "In small towns and villages at least once a week, and in larger towns, if possible, every night;" also the holding in the summer season of outdoor meetings. The 11th resolution was as follows:—"That the attention of all friends of Temperance ought to be drawn to the importance of preventing the rising generation from falling into the snares of intemperance; and for this purpose the greatest possible encouragement ought to be given to the establishment and support of YOUTHS' TEMPERANCE SOCIETIES." At this early date "Bands of Hope" had not been established, while now we are glad to know they number thousands of Societies. But these questions come vividly before us:—Is it not a fact that as the Band of Hope members advance in years that they fail to pass over and become members of the adult Societies in their respective towns? Is there not now a danger of altogether losing sight of the young people as they are nearing the age of manhood? We almost hesitate to suggest a new organisation, but as we do not look forward to any paid office in any projected movement, we can freely venture to do so. A County Convention might well be convened to consider the necessity for reviving the establishment of YOUTHS' SOCIETIES, for they are evidently needed to receive Band of Hope members as they near to manhood. We know that the earnest men and women who are working in our various temperance organisations have, to use a familiar phrase, "their hands full"; but the present position of affairs as regards our Youths who are fast growing to an age when they will reach that of becoming parents, certainly demands the most serious consideration in view of the fact that a vast number now wander away from their connection with any temperance association, and thus, unfortunately are in great danger of drifting into the ranks of drinkers.

The second day's Conference, on Thursday, was presided over by R. G. White, Esq. Again the number of resolutions passed were fifteen, but most of them relate to details of the working of the association. The 10th resolution expresses great alarm at "the evil tendencies of the principles propogated by the Chancellor of the Exchequer," which were to lower the prices of spirit licenses fifty per cent.; he *expecting to recoup the loss by an increased consumption of spirits!* No wonder the Conference entered their solemn protest against such a scandalous proposal. Slow as is the progress in temperance legislation in these days, such a monstrous plan as that just named would now be scouted by Parliament. The 11th resolution lamented the drinking habits of missionaries, and in calling attention to the manifold evils which have arisen from the introduction of Intoxicating Liquors amongst the heathen, urged that missionaries should promulgate the principle of Total Abstinence. In the Address which was adopted and signed, "R. G. White, President," this designation occurs:—"The British Association for the Promotion of Temperance on the Principle of Total Abstinence from all Intoxicating Liquors." Altogether, the proceedings of the two days' Conference evinced a serious effort to zealous exertion, and were of a thoroughly business-like character.

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



REFORMED DRUNKARDS.—

In our issue for February, under the head ANNIVERSARIES, we called special attention to the large number of reformed drunkards who, very early in the Society's existence, were converted to teetotalism, and who also came forward as speakers. We now revert to that most important and successful department of the work of the Society. Being blessed with great length of days, the writer is the only one of the earliest Preston workers left to

write of the glorious work done in those days in THE CONVERSION OF DRUNKARDS. We went in and out amongst that numerous band of converted men, who were the most important element in the operations of the Society above sixty years ago. We visited some of them when they were drunkards, and again when they had become teetotallers; hence, of our personal knowledge, we can testify to the wonderful work accomplished in rescuing drunkards of all grades, yea even the most reprobate. One instance just occurs to us when the husband and father came into his house boisterously drunk; his tea was nicely set out on a three-legged table, the top scrubbed scrupulously white—a kind of table much in use in those primitive days—the “devil in solution,” which he had swallowed, caused him to furiously rush at the table with his foot, sending it, the tea and the crockery flying about the room, to my dismay and the evident terror of his wife! This man became a reformed character and a frequent speaker at our meetings. Poor fellow, he was a most unlettered man, but the crowded Cock-pit audiences always welcomed him as a speaker; he used to have his hearers alternately in roars of laughter and in tears. His confessions of his wickedness were sometimes of such a startling character as to cause a shudder in the hearers of his shocking revelations. What a blessed change to afterwards hear from the same lips:—“My house, which was once a house of cursing and swearing, is now a house of prayer.” How fully such cases—and they were not a few similar—endorsed the words of our early poet, Anderton, who wrote:—

What has it done? Delightful things,
Beyond our best imaginings;
The Ethiop's white, the lion's tamed,
And hoary drunkards are reclaimed.

And what was the chief cause of the reformation of those reformed drunkards in those early days?—VISITATION. Not of an intermittent character but systematic, and not only did the visitors seek to save the lost, finding out the drunkard at his home, but after conversion they visited him, confirming him in his good resolves and strengthening him by their sympathy.

We alluded in our February article to the “Gospel of Despair” which is now too largely preached—that “it is useless to attempt the conversion of drunkards.” The men of sixty years ago were not given to despair; let the temperance reformers of the present day cast it to the winds, and copy the doings of the days of old. At that date the “Father of Teetotalism” wrote:—“I have heard people talk of the old drunkards dying off. To me it is a horrible idea, and altogether discordant with the views I hold of the arrangements of

the Deity—that there is no acquired evil without a remedy.” Again he wrote:—“The number of reformed drunkards, the most notorious in the town, who now do honour by their consistent conduct are a sufficient assurance that with appropriate efforts and with the blessing of God the chief of drunkards may be reclaimed.” That such blessed results flowed from their labours there was evidence beyond all dispute in the persons who were reclaimed, and who went about endeavouring to help to reclaim others. The Rev. John Clay (Chaplain of the Gaol) said of the Preston Society:—“I know of no institution with such apparent humble means that has brought about such wonderful changes for the better—carrying peace into households from which habitual intoxication had long banished it; competency and comfort where poverty and wretchedness seemed irrevocably fixed, and converting the ignorant and drunken infidel into a serious and sober Christian.”

When we consider the extent of the reformation of drunkards by the efforts of the early Preston men, we are not exceeding the mark when we assert that our local history does not report such another grand record of self-reformation! We have gone carefully over the reports of the temperance meetings for 1832–6, and find that the Preston Society had in that period above SEVENTY REFORMED DRUNKARDS WHO HAD SPOKEN AT PUBLIC MEETINGS! To these must be added a large number who did not attempt to speak in public. What battles and struggles to conquer the old appetite must these men have passed through! What triumphs over temptations, which must have beset them on every hand, they achieved! A noble army were they, whose names deserve to be handed down to posterity. Again, look what odds these brave and mostly unlettered men fought against. They boldly faced an unbelieving world, for at that period teetotalism, with the majority of the people, was regarded as rash, and by some as very dangerous. A large portion of the professors of religion and many of the preachers, together with most of the medical profession, were then in opposition; yet in the face of all these adverse influences the reformed drunkards bravely defended the faith, and were a faithful body-guard to the little band of believers in the now acknowledged only sound doctrine—TEETOTALISM. In those days, some sneering souls said they put total abstinence in place of religion! The lives of these converted drunkards gave most emphatic contradiction to that libel. The truth was that teetotalism was seen to be the handmaid of religion, as was fully proved by the fact that in the vast majority of cases the reformed drunkards became attendants at places of worship; indeed, to such an extent was this the case that one of them got currently styled “THE REFORMED DRUNKARDS’ Church.” Did our space permit, we could give plenty of extracts from the public speeches of the reformed drunkards to show how largely churches and chapels were attended by men who had gone through the real process of conversion—that of turning completely round from the road to ruin back to the path of safety leading to a well ordered life.

ABOVE SEVENTY SPEAKERS, ALL REFORMED DRUNKARDS! We wish our space permitted our giving selections from some of their speeches; but that is out of the question, seeing it would require the whole of at least two numbers of our paper to do justice to them! So many were deserving of notice, we are therefore compelled to confine ourselves to a

very brief notice of the most prominent, and to add to it a special notice of "The King"—Mr. Thos. Swindlehurst. That powerful advocate was much attached to James Broughton (a painter residing in Friargate), who was a very intelligent man and effective speaker, and did much useful missionary work. Next to him must be placed Wm. Howarth, popularly known as "Slender Billy"; he was a splendid specimen of a teetotaller, and when the liquor party pointed to their Falstaffian specimens, the temperance people called attention to Howarth, who outdid them all in size, and best of all by his rosy countenance, the picture of health, which shone out in comparison with the "brandy blossom" specimens of the drinkers! Howarth, in company with Swindlehurst and Livesey, visited London on the occasion of Mr. Livesey's second visit to the Metropolis. Broughton and Howarth stand next Swindlehurst in the extent of missionary labours. Dr. Dawson Burns in his "History," in noticing the names of the six who gave Mr. Livesey their names on the memorable night in which he drew up the teetotal pledge, omits the six who then signed and selects other six as the notable workers of the day, and he includes in the six which he selected the names of Swindlehurst, Howarth and Broughton. George Cartwright, who subsequently was in extensive business as cutler and optician, in Fishergate, was an active member, not only locally, but also in visiting other towns. George Stead, broker, Church Street, was not very prominent, but we name him because he formed one of the first missionary party who took a week's tour, in 1832, accompanied by T. Swindlehurst, his son Randal, Anderton, and three others. "Dicky" Turner's travels and speeches we have before noticed. Amongst the Cockpit speakers of the reformed drunkard class, in addition to those we have already named were the following:—J. Johnson, tailor, a rather polished speaker, as was also R. Scott, J. Dunn, George Bently, and Wm. Gregory. In those of a pronounced style of oratory we include John Gregson, mechanic, J. Watmough, limeburner, R. Caton, spinner, and R. Bray, fishmonger. In speakers of average power we class R. Salisbury, blacksmith, R. and J. Jolly, John Bimson and Wm. Mansergh (all sawyers), Geo. Gregson, plasterer, Joseph Richardson, shoemaker, Henry Newton, mole catcher, S. Speakman and W. Spencer, carpenters, John Vernon, W. Vernon, G. Vernon, Rd. Gardner, and H. Heald, spinners. We cannot exhaust our long list but must name—R. Charney, "lath river," who, by teetotalism, became an extensive builder of cottage property; also Robert Arkwright, brick-maker, who earned the unenviable *sobriquet* of "thirteen lapped Bob," owing to his ragged coat presenting thirteen "laps"; he kept "Uncle Bob's Cabin," in the Orchard, an eating-house, to which purpose it is still devoted; John King, though one of the six whom Dr. Burns sets aside as "not having exerted any powerful influence on behalf of the new movement," must be named if only from the fact that a few days prior to the public teetotal pledge being drawn up by Mr. Livesey, on Sept. 1st, 1832, he signed a private pledge of teetotalism, also drawn up by Mr. Livesey, and signed at his request by J. King in Mr. Livesey's counting-house. No other person except those two ever saw that pledge.

We now come to notice the labours of "The King of the Reformed Drunkards," a title with which he "crowned" himself early in his many memorable speeches. He was not only a most powerful speaker in the Cockpit, but undertook much missionary work. He twice visited London, one occasion we have already named, the second was as one of the representatives of Preston at the World's Temperance Convention in August, 1866. His missionary labours and travels were most extensive; referring to Mr. Livesey's "Temperance Advocate" for 1834—7, we have

found notices of his speeches at Accrington, Ashton-under-Lyne, Birmingham, Bolton, Bury, Blackburn, Burnley, Bacup, Bradford, Chorley, Clitheroe, Colne, Chester, Heywood, Haslingden, Halifax, Kendal, Keighley, Leeds, Manchester, Mytholmroyd, Northwich, Oldham, Ormskirk, Rochdale, Stockport, Settle, Southport, Todmorden, Willesden, Warrington, and Wigan. Our list is necessarily incomplete, indeed, to be so would include some places in Ireland and Scotland, but it will to some extent at least indicate the vast amount of work done by this zealous advocate. This list also throws some light as to the vast extent of missionary work done by other Preston men, for if we added the extensive journeyings of Mr. Livesey, and the travels of some of those whose names we have already given, they would cover a very large portion of the kingdom. Though somewhat out of place, yet we cannot help remarking on the miserable attempts that have been made at various times to belittle the labours of the early and self-sacrificing men of Preston. No other Society in the three kingdoms can, like Preston, show a record of the vast extent of its missionary work; we might add much more on this matter, but want of space forbids. Referring to Mr. Swindlehurst's personal appearance, we might say he was a firmly built man with rubicund countenance, most likely the result of his early indulgence in liquor. His voice was very piercing, the first sound of it was almost electrical. We have heard him often in the Cockpit, where he was as popular with the people as powerful in his speech; at the utterance of the first word in his address, spoken in his usual stentorian tone, the vast audiences were at once in wrapt attention. His style of oratory might fitly be termed—emphatic and convincing; it was so, decidedly. Mr. Livesey, in referring to him, says:—"He was a dauntless champion, and, though making no pretensions to logical discussions, few indeed could make the same impressions upon an audience of working-men. I never heard so powerful a voice proceed from a platform as his; he always made converts, and had far more invitations than he could fulfil. He was a master roller-maker, and in leaving his business so often, like many others, they devoted more time to the gratuitous service of the cause than we had any right to expect."

The occasion of Mr. Swindlehurst's first pledge signing was caused by a visit from Mr. John Finch, of Liverpool, and no doubt it would be the pledge of the society in that town, which was established as early as July 22nd, 1830, and its pledge was only an anti-spirit one. It needs to be remembered that it was not until Sept. 1st, 1832, that any society in England had a teetotal pledge. We do know, and that on indisputable evidence, that Mr. Swindlehurst and Mr. Livesey made converts to teetotalism by their impressive speeches at a meeting held in the Primitive Methodist Chapel, Lawson Street, Preston, on April 27th. Edward Dickinson (one of the six who signed along with Mr. Livesey when he drew up his now memorable pledge) was a teetotaller in March, 1832; and there is this most important fact to be remembered, that though the Preston Society's pledge only went to the extent of abstinence from spirits all the reformed drunkards started at once as teetotallers! Mr. John Brodbelt (another of the signators on Sept. 1st) earnestly advocated the thorough pledge of teetotalism in the discussion which took place on the two pledges in Mr. Livesey's Adult School, so early as Jan. 1st, 1832; and though he was in a minority when he proposed a teetotal pledge for adoption, yet the discussion which then took place, and the surprise at such an early advocacy of teetotalism, could not be without influence outside the circle of the school.

The signing by Mr. Swindlehurst of the anti-spirit pledge, at the solicitation of Mr. Finch, arose in this way:—The firm of Mather, Roscoe and Finch, iron

merchants, Liverpool, had supplied Mr. Swindlehurst with a large amount of roller iron for use in his business of roller-maker, which he carried on in Edward Street, out of the bottom of Friargate. Mr. Finch came over to Preston and, as he feared, found his customer drinking at the Crown Inn. In response to the earnest appeals of Mr. Finch, Mr. Swindlehurst signed the pledge of abstinence from spirits, the then only pledge of the Liverpool Society, which no doubt Mr. Finch brought from that town, the Preston Society not being established until very long afterwards. This act was the turning point in Mr. Swindlehurst's life, as it led on to his teetotalism. Mr. Finch, like a good missionary, left some tracts with Mr. Swindlehurst, who gave them to Mr. John Smith, tallow chandler, Lord Street (another of "the seven") the circulation of which no doubt hastened on the formation of the Preston Society. At a visit by Mr. Finch to Mr. Swindlehurst in the autumn of 1832, he found him, of course a teetotaller, and giving most manifest evidence of how excellent total abstinence had been in restoring his health; indeed the extent of the improvement in his health surprised Mr. Finch, and induced him to become a teetotaller, an event to be welcomed, for it led to Mr. Finch becoming one of the most earnest and extensive teetotal self-sacrificing missionaries in the establishment of very many teetotal societies in Ireland, where he

travelled, and also some in Scotland. In a future chapter we shall refer to his successful labours in the cause of teetotalism.

Our space will not admit of any extract from Mr. Swindlehurst's speeches, and we conclude with recording the presentation to him of a gold medal, which took place at a crowded meeting in the Theatre, Preston, in April, 1837. The medal bore this inscription:—"Presented to Thomas Swindlehurst, by his numerous friends in Preston, as a token of respect for his indefatigable services in promoting the cause of total abstinence from all intoxicating liquors." The following from Mr. Livesey's Autobiography will show how Mr. Swindlehurst supported that gentleman in his opposition to the drinking customs of the day. Mr. Livesey, in his autobiography, writes:—"I was elected one of the councillors for St. John's Ward in 1835, at the first election under the Municipal Reform Bill. At the second meeting of the Council Mr. Swindlehurst and I carried a motion to sell all the wine which the old Corporation had left, which produced the sum of £226 3s. 7d. At a subsequent meeting, among other 'articles not necessary to carry into effect the Municipal Corporation Bill,' two japanned wine waggons, five dozen wine glasses, ten decanters and cork screw, were also ordered to be sold. . . . In the good old Corporation days, eating and drinking were orthodox duties!"

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ORATORS AND POETS. In the very earliest days we had both these, and they have never been excelled. Of course, we confine ourselves, in this assertion, to those connected with the temperance movement. Our earliest Orators and Poets were found on the spot, and so in those days there was no opening for the "imported article," and indeed the then comparative emptiness of the "treasury" sufficiently accounted for the absence of any audacious "foreigners" amongst our forces. We have just been reading a very interesting account of the visit of a party of English gentlemen (one a most zealous teetotaler) to the World's Fair at Chicago. At New York they found that the teetotalers there were astonished at the simplicity of some English temperance associations in wasting their money upon self-imported persons making pretensions to be "orators." This, however, refers to a period of much later date than our historical compilations embrace. It has, however, forced itself on our attention, first, because in earliest days we had, in our own townsmen genuine and self-sacrificing orators in the persons of Anderton and Grubb; secondly, because Preston, even at the date of the incursion of the "imitation article," shut it out, would have none of it! The President of the Preston Society at that date was our dear friend Thomas Walmsley, and we had many conversations respecting the so-called "Orators" from America; he said to us—"These fellows, when they get back home shall never be able to say that they ever 'performed' on a Preston platform; the birthplace of teetotalism shall be free from the folly of paying for listening to such self-styled orators!" He told us that so desperately anxious was one of them to be able to say "he had spoken in Preston," that he went so far as to state he would not only make no charge, but pay his own expenses! Thomas said "None of them shall be patronised in Preston while I have any say in the matter." May as firm a resolve and as far-seeing insight be exercised in the future; and this not only as regards the "foreign article," but also any other adventurers.

And now we turn from talentless pretenders to one of the most talented and self-sacrificing of men that was ever connected with the cause at Preston; we refer to Henry Anderton, the **POET** and **ORATOR** of the early period. He was not connected with the movement at its commencement, the cause for which we shall explain. We think that his brilliant talents, both oratorical and poetical, have never had full justice done to them, and though our limited space will do little in that respect, yet they will inform the present generation—comparatively few of whom could have heard the orator or read his poems—as to "what manner of man he was," and what immense sacrifices he made to extend the cause after he had embraced its principles. To our mind there is no doubt but he injured his health and shortened his life in drawing so largely, by his long journeys on foot and his lengthy and exhausting orations, upon a constitution naturally weak. It must ever be remembered that in those early days the Preston Society, the centre of the great movement, was not favoured with funds from wealthy

Presidents and Vice-Presidents, but was wholly dependent, not only for the supplying of its local platforms with speakers, but, in addition to that, they sent forth as missionaries a number of unpaid, self-sacrificing and intensely earnest men. Pre-eminent amongst that noble band was Henry Anderton. Fortunately, we are able not only to give our own and his co-workers' testimony as to his talents and zeal, but can quote from an entirely independent authority. And we do this thus early, for we have never read a notice which so thoroughly and incisively describes the man and his oratory. Sir George Head, in his "Tour of the Manufacturing Districts in the summer of 1835," says that in his perambulations he stepped into a temperance meeting at Bolton, where he heard Henry Anderton speak. Describing the style of Anderton, Sir George says:—"Upjumped Mr. Anderton, a little dapper man, as lithesome as an eel, who plunged at once rhapsodically into the middle of his subject, in a speech more than an hour long, and remarkable for an energy and fluency very uncommon; his utterance was distinct, yet he might be said to talk in demi-semiquavers, for he never for an instant stopped, but contrived incessantly to spit forth words with surprising volubility. At each inspiration inhaling breath to the utmost capacity of his lungs, he expended all, even to the last thimbleful, and then, and not before his voice had almost sunk to a whisper, did he refresh himself by a strong gulp, and, like Richard Lalor Shiel, talk as fast again as ever. All the time he flung his arms about, stamped with his feet, butted with his head at the audience, tossed from one shoulder and then the other, striking (like Homer's heroes) the palms of his hands as hard as he was able against one or both thighs together, and twisting a body, naturally unusually flexible, into various attitudes. The matter of the oration evinced strong talent, notwithstanding that, as it appeared to me, every word had most probably been committed to paper. He descanted physically and metaphysically, availing himself abundantly of metaphor and allegory, when each particular sentence became a highly-wrought, dense mass of thought and material, so strongly compressed, and containing figures of rhetoric one so close on the heels of another that it was really difficult to bestow on his speech *seriatim* the attention it deserved."

From the above vivid description by Sir George Head, our readers may readily picture in their imagination the personal appearance of the man, and also the impetuosity of his style of oratory. The latter was one that could not but tell terribly on a nervous excitable person in such lengthened addresses as were most of his orations. A man so constituted, and with intense poetical proclivities, was almost sure to be impulsive and erratic, and this many and varied incidents in his life illustrate. The one we are about to notice fully confirms what we have stated. It was nothing less than an effort, before he became a teetotaler, to soberise and Christianise a band of drinking politicians! As might be expected, these reformers of everybody but themselves, when they discovered the thoroughness of Anderton's hatred of irreligion and infidelity, they rebelled against his teaching and showed their bitter resentment by shutting him out from any further chance of reforming them. Very impulsive, and at that time erratic, there was deep down in his soul a most devout religious feeling. We could give many illustrations of this, and his poems give abundant evidence of it, as did this incident, occurring

in 1830, nearly 70 years ago. Our readers have no conception whatever of the fearful ferment arising out of political excitement which existed at that time. Elections could last for 15 days up to 1828; in that year the period was reduced to 8 days. The qualification was six months' residence, and no register of voters existed. In 1830 the voting extended over seven days, and ceased from one of the candidates, the Hon. E. G. Stanley (afterwards Earl of Derby) retiring, after polling 3,392 votes, to 3,730 for his opponent, "Radical Hunt." At that date newspapers were small in size, and were charged 7d. each! They contained no more news than many halfpenny papers of the present day; but Government then taxed them to the extent of 3d. each, which was represented by a red stamp at an outside corner, and which freed their postage. The dearth of papers and publications, and the difficulty of getting information helped to fill the public-houses, which became centres for obtaining information of passing events, and for heated debates. Anderton impetuously threw in his lot with the Huntites, who after the election published a paper about the dimensions of our own, but much fewer pages. This paper purported to be a "LETTER" from one of the 3,730 voters at the election to his fellow electors! That singular plan was to escape being classed as a "newspaper," the issue of which without a stamp was illegal, and rendered the publishers liable to a severe penalty. To this "3,730" paper Anderton contributed many poetical political effusions, most of which were intensely stirring. We select from one of a much milder type than the rest; it consisted of five verses, and was headed—"THE POOR, GOD BLESS 'EM." The following is the concluding verse:—

"And what though discretion should check me and say,
'The wrath of your foes will be roused?'
I'll fight against self, if it stand in the way
Of the cause that my heart hath espoused;
The poor are my brethren, and for them I part
With honours and those who possess 'em;
For oh! while a pulse bespeaks life in my heart
It will throb for the poor—God bless 'em!"

All his political poems were soul stirring and well suited to the very excited times in which they were written. In later years, when at Bury, he wrote some capital poetical squibs, brimful of wit and sarcasm. Here is a verse upon Sir Robert Peel, written when his son was the candidate for Bury; it refers to Sir Robert's action in the House of Commons in the Repeal of the Corn Laws:—

"He welded brains of adverse sorts,
And solder'd all their quarrels;
Till by their aid, corn filled our ports,
In French and Yankee barrels;
And while this gallant game he played,
State quack and swindler rumping,
He opened Britain's doors of trade,
And doubled Britain's dumpling."

In attempting the herculean task of endeavouring to reform the pot-house politicians, Anderton first tried one method and then another, so determined was he to reform these men. We can imagine how great must have been the intensity of his efforts, and how grievously he would suffer from want of any success. As a last despairing effort he resorted to the extraordinary plan of sermonising on Sunday evenings in a room, set apart for the purpose, in a public-house! We read that "Charity hopeth all things," and certainly Anderton allowed himself to be buoyed up with

overflowing hopefulness when he hoped these reformers of everybody but themselves would listen or profit by discourses which rebuked the vices they were inclined to. This last and desperate effort to reform these men illustrates the intensity of his zeal for the uplifting of fallen humanity.

Many men's lives are chequered by some cloud casting its dark shadow over them, and that of Henry Anderton's was no exception. It had its cloud, but fortunately its darkness did not extend over a very lengthened period, and when it disappeared the brightness of a beautiful life shone out, manifesting his goodness, gentleness and unselfishness. He no sooner signed the teetotal pledge than he proceeded at once to proclaim the beauties and blessings of teetotalism to the then largely unbelieving world. Of course, he threw his whole soul into his work; we have already given our readers a vivid illustration of this in the quotation from the pen of Sir George Head. Brilliant as a poet, versatile, witty and humorous in company, he became an idol at social gatherings, where dancing and other exciting amusements were found. Then being a great reader he had perused the pages of Shakespeare and longed to see his plays put upon the stage, which, of course, led to frequenting the theatre. All these things to a nervously excitable and impulsive young man led to his wandering away from the path of sobriety. Fortunately this did not extend much beyond a year, and then came the turning point in his life. In 1833 he visited some friends at Eccles, and fortunately the Preston teetotal pioneers had preceded him there and formed a society; this he joined, and in a report of a tour he made at the close of the same year, in which he visited Chorley, Bolton, Manchester, Oldham and Eccles, referring to the latter town he states—"THIS IS MY TEMPERANCE BIRTHPLACE." This seems to have been his first tour, and all the published particulars of it are from his own pen, and appeared in Mr. Livesey's "Temperance Advocate" for January, 1834. We may just state that the "Father of Teetotalism" had a great affection for Anderton, not only because of his valuable services to the cause, but also from the fact that they were both born in Walton-le-Dale. The damp, dismal cellar in which Joseph Livesey earned a bare subsistence by hand-loom weaving—83 years ago!—was situate in the same row of houses and shops as that where Henry Anderton worked at the saddler's bench, 66 years ago! It is quite impossible to spare sufficient space to even the briefest notice of the many tours of the Poet and Orator of the cause at that period (1833 and onwards) and must content ourselves with a few of the incidents in them. Nor can we give a complete list of the towns he visited, but we have read notices of his visits to the following places:—Ashton-under-Lyne, Austwick, Accrington, Blackburn, Burnley, Bacup, Bury, Bolton, Bradford, Colne, Clitheroe, Chorley, Eccles, Hulme, Heywood, Haslingden, Halifax, Huddersfield, Keighley, Leeds, Lancaster, Manchester, Oldham, Rochdale, Stockport, Todmorden, Willesden, Wigan, Warrington. We may here state that when he visited Hulme the friends there presented him with a silver star and chain. At the close of his speech, acknowledging the gift, he, as was generally his custom, closed with some appropriate lines of poetry. Of course, the list of towns we give above is incomplete, but it will sufficiently indicate how extensive were his travels and labours. And when we speak of labours, this generation must remember there were no railways at that date, and the cost of coach travelling was often found too much for teetotal missioners; so "tramping it" was the lot of such self-sacrificing men as Anderton.

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ANDERTON THE POET AND ORATOR.—Such was the length of our notice of this noble champion of Teetotalism in its early days that we were compelled to give only the first portion of it in our last issue. It is, however, fortunate that this chapter does not suffer from its being separate from the former, seeing that it supplies the most beautiful part of the poet's life and writings—that which followed upon his fervent zeal in the cause so dear to his heart, and

for which he hesitated not to make such great sacrifices. The chapter we gave in our last contained a graphic sketch of one of Anderton's speeches from the pen of a gentleman unconnected with the cause. We now subjoin a notice from one of his fellow-labourers—Edward Grubb—who, if not a poet, was a grand orator. In a preface to a volume of Anderton's poems he writes:—

"His first appearance as an advocate was the commencement of a style of speaking which, for many years after, made the Preston Cockpit a school for eloquence. His first address was a victory to the cause itself; it secured for the infant institution a power and popularity that dazzled the imagination. He was then in the full bloom of a manhood, and to an original greatness of mind he brought with him into our ranks the lessons of experience only known to himself. From the first day to the last appearance he made upon our platform, he was the supreme attraction at all meetings of the temperance reformers. No man ever loved the people with a truer passion, or served them better. He surveyed everything with the eye of a philosopher, and poured forth his thoughts like a poet; hence nature, as sketched by him, appeared like a new creation. It was not merely his knowledge of the natural world, the beauties that adorn it, the remote or striking analogies that mark the oneness of a Divine plan, that made him sole master of the judgment. He had made man his study. No metaphysician could better map out or classify the phenomena of the human mind; it was that which gave his language the power and voice of nature. His speeches were prose poems, and his poems are little speeches, constructed with great regard to logical exactness. He travelled most parts of Lancashire, and visited a few towns in Yorkshire and Cheshire, mostly on foot, except where the distance was too great. He frequently walked from Preston to Manchester, and spoke the same evening; the same to Todmorden."

We should very much have preferred to give some of Anderton's Poems at full length, but the space we can reasonably spare renders this impossible, and we are therefore compelled to limit our selections to a few verses from some of them. We have heard "orators" recite poems on water, but they proved to be other men's composition. Our poet was not dependent upon others, for amongst other of his poetical pieces was one entitled "A WATER RHAPSODY," from which we select the last two verses:—

"Laughing in the mazy rills,
Leaping down the giant hills,
Sleeping in the glassy lakes,
Where no breeze a ripple makes;

Or in teeming showers of love,
Dropping fatness from above,
On the scorched and arid sod,
Best of all the gifts of God.

Fount! whose droppings did suffice
Sinless man in Paradise;
Blessed Cup which once did quell
Jesus' pangs at Jacob's well;
Type of what His grace imparts
To believing, broken hearts;
Well of life whose running o'er
Those who drink shall thirst no more."

We believe we are correct in saying that a majority of critical readers of his poems award the palm to one entitled "NATURE." We select from it two out of the four verses:—

"There's something fair and glorious
In this little speck of ours,
In the plumes of her winged warblers,
And the painting of her flowers,
In her fresh and vernal carpet,
In her pebbled, troubled rills,
In her wild untrodden forests,
And her everlasting hills.

There's something far more glorious,
In the faith that says, 'I know,
From the void and formless chaos,
Who bade these wonders grow!'—
Bend, reverently, my spirit,
Before that Being fall,
Whose wisdom first created,
Whose power sustaineth all."

We now make a few selections from those of Anderton's poems strictly on TEMPERANCE. Here are three out of nine verses:—

"Lift up your hearts, and voices too,
To Him to whom the praise is due;
And let the glorious subject be,
The Triumphs of Sobriety!

What has it done? Delightful things,
Beyond our best imaginings;
The Ethiop's white, the lion's tam'd,
And hoary drunkards are reclaim'd.

This is the great deliverance,
Achiev'd by God, through temperance;
And can the Christian ever cease
To pray, to work for its increase?"

One of the chief speakers at the meeting for the formation of the Preston Society—(March 22nd, 1832)—was Mr. Wm. Pollard, of Manchester; he was a most zealous missionary and very popular speaker, and we give the last verse in a poem by Anderton, entitled "NEVER TOUCH, LADS," in which Mr. Pollard's name is prominent. We may add that this one verse has formed the concluding words of hundreds of temperance speeches; we have often quoted it ourselves. It is as follows:—

"Let it stick in thy head, what friend Pollard once said—
For a long-headed fellow he's reckon'd—
'Don't quaff the first pot, and the devil cannot
Compel you to swallow a second!'
Yes, this is the way to bid him 'good day'—
His drugs we have guzzl'd too much lads!
But no longer he'd brag, if we gave him the bag,
And how must we do't—NEVER TOUCH LADS!"

We give another selection which shows the versatility of Anderton's effusions; it is headed "OH! NOW FOR A TUG":—

"Oh! now for a tug with the glass and the jug;
Let's arm for the struggle like Turks!
And join in the quarrel with bottle and barrel,
And bung-hole, and vent-pegs, and corks.
Let us fire our 'bomb shells,' until Beelzebub swells
With anger—the sooty old thief;
Away with their jerry!—and make yourself merry
With ham, and plum-pudding, and beef!"

Perhaps some of the present generation may not know that what we now style "beer-shops" were in the earliest days known as "jerry shops"; and the stuff they sold was designated "jerry." To show in what common use was the word "jerry," Anderton had a song with a popular refrain in which the word is prominent; we give two verses of it. At one time it was very popular, and the refrain was sung in most hilarious style; the piece is headed "A FAREWELL TO DRUNKENNESS." It consists of eight verses:—

"Farewell to strong drink, whether spirits or ale!
For me they may dry, or grow sour, or turn stale:
I've done with the bowl, and the midnight carouse,
I'm sick of the madd'ning and brain-stealing 'pouse!
Farewell, Jerry! Farewell, Jerry!
Farewell, Jerry! I'm out of thy books!"

Farewell to 'my uncle's'—I've money enough—
My earnings will purchase our family stuff;
And having no old nor new drink-shots to pay,
The o'erplus I'll save for a slattery day!

Chorus, Farewell, &c."

Our readers can form but faint idea from the selections we have made of the very striking contrast in his style; indeed this comes out suddenly in the same piece. We subjoin another extract which is in marked contrast with those which just precede it;—

"Handle not, nor touch, nor taste,
Lest your ranks be in disgrace
By the careless walk of those
Who seem zealous in the cause.
Let your words and actions be
Models of propriety;
Round your passions build a fence
Grounded upon abstinence.

On July 15th, 1840, the railway was opened from Preston to Fleetwood, and it is to be noted that two Preston teetotallers were appointed as heads respectively of the passenger and goods departments; Henry Anderton filled the post of station master, and Myles Pennington of goods manager. Both these men advocated teetotalism to the time of their death, Mr. Pennington having carried aloft the teetotal banner across the Atlantic to Canada, where he died at Toronto, November 27th, 1896, aged 82. Some most interesting particulars respecting Mr. Pennington and his labours in the cause were given in the chapters of this series contained in the numbers for July, August and September last year, in which we noticed a voluminous History (in manuscript) of the early temperance movement written by Myles Pennington. In it are two chapters on the life and labours of Henry Anderton, with very copious extracts from his poems. He speaks of Anderton as his "most intimate and sincere friend," remarking that—"The early temperance movement brought to the front some remarkable men, but none more so than Henry Anderton. His orations were wonders of word painting, full of good thoughts, good common sense, and teeming with humour. Pity it is there is not a single record of any of his marvellous speeches. . . . He had the remarkable faculty of composing a speech and storing it, so to speak, in his mind almost word for word, and

this when he required two hours for its delivery. He often gave me proof of this by repeating long passages from his speeches which I had heard him deliver in the Cockpit months before. His memory was something wonderful. Often on a winter's night he would come into my little wooden office on the wharf, lie himself down on a bench, out with his pipe—of which he was too fond—and commence reciting passage after passage from Shakspeare, Byron, and other poets. He did not admire the moral character of Byron, but he considered him the greatest of all poets since Shakspeare."

During his residence at Fleetwood, as Station Master, he devoted all the time he could spare to literary work—prose and poetical; the former in editorial contributions to the local paper. His poetical pieces were of an exceedingly racy character, and evidently written "off-hand." One in particular consisted of twenty verses and headed—"A TEMPERANCE Address delivered at Fleetwood-on-Wyre." We quote only the first verse, but it gives no idea of the stinging references in it about drink-sellers and the dreadful results of drinking. This is the first verse:—

A PENNYWORTH'S food in a gallon of ale,
And what food there is, is both bitter and stale;
Yet you pay for this pig meat, and swillings and fire,
Two shillings per gallon at Fleetwood-on-Wyre.

So terribly severe were the references to the publicans in this piece of twenty verses that they were roused to pay him a visit and demand an apology from him. Hearing of their "breathing out threatenings and slaughter," he adroitly arranged to keep them at bay till he read to them the entire piece in such a truly dramatic style that their risible faculties got greatly excited, their anger evaporated, and they departed with the remark that "the little chap's a rum un!"

At the close of the extract which we have quoted from Mr. Grubb, he refers to Anderton having to walk long distances in attending the meetings he had to address. The details of some of his sufferings from fatigue on these journeys are affecting, and prove to us what we have already stated, that his health could not but be seriously injured by the sacrifices he made in this respect. Thomas Walmsley, in a sketch of Anderton's labours says:—"Thos. Moffatt, of Rochdale, told me that he (Mr. Anderton) came to his house after walking from Preston, and had to lay himself down for a time before going to the meeting." Mr. Grubb supplies the following:—"On another occasion, Anderton and a friend accepted an invitation to visit some poor societies in the districts remote from the scenes of their usual advocacy. The journey, including the time for holding the meetings, took nearly three weeks. Every inch of the ground was travelled on foot, through bad roads, and in snowy weather. Most of the meetings were held in the open air, which seriously affected his health. On returning home, and when more than twenty miles from Preston, his strength failed him, and, to add to the unpleasantness, it was getting dark. This compelled him to abandon the idea of reaching home that night. But there was another difficulty to be overcome, more nipping to his courage than hoar frost. The little 'hutch' they had saved for their labour of love was nearly exhausted—the pockets of both were nearly empty." The particulars of what followed are too long to quote; the upshot of the incident was that Anderton's companion went on, and he (Anderton) providentially met with a kind woman, who he describes as "a rare, motherly body," who gave him a most hearty welcome and rest for the night. Mr. Grubb adds that Anderton's "speech in the Cockpit descriptive of this journey and its ending, was perhaps never equalled by himself for beauty and pathos."

Mr. Pennington gives some very striking instances of the display of popularity which greeted Anderton on various occasions, and continues as follows:—"Another remarkable instance of his popularity was told to me by Anderton himself. He said: 'I was addressing some 3,000 people in the Tabernacle, Manchester, and when about half-way through with my speech I broke down with sheer exhaustion. I then said: 'Ladies and gentlemen, teetotallers can do without drinking, but not without eating. I have travelled a good many miles to-day, and had nothing to eat since morning. If you will wait while I go and refresh myself, I will come back and finish my speech.' To which proposition they agreed with cheers. I then went out and had some sandwiches and coffee, and in a short time came back, and finished my speech in another hour, to the great satisfaction of the large audience. I occasionally went with Anderton to a prayer meeting at Fleetwood, and he would sometimes offer up a prayer himself, which for grandeur of language, pathetic pleading, solemnity of reverence to the Deity, I have never heard surpassed. He would often bring in, in his prayer, some appropriate quotation from the Bible, Shakspeare, or his own composition, as the following—

Oh, Lord, our cold, dark hearts inflame,
 And fill with heavenly light,
 That we, in Thy most holy name,
 May bid the world 'Good-night.' "

We are compelled by want of space to conclude our notice of one of the most talented, popular and successful advocates the cause was blessed with. Of course, when employed as a railway official, his Missionary efforts could not be continued. Owing to the sea air at Fleetwood not agreeing with Mrs. Anderton's health, he got removed to Heywood, and afterwards to Bury, continuing at both places in the services of the same railway company to the time of his death, which took place at Bury, on June 21st, 1855, aged 46 years. His remains were brought to his native village and interred in the old churchyard. A visitor to his grave writes:—"No marble monument, no granite column, marks the spot where this our brother rests. And he needs none. His monument is not on sculptured stone or splendid tomb, but in the hearts of those whose lives he has ennobled, and whose homes have been made happy by his earnest words and his loving sympathy. Wherever the cup has blighted the fair form of woman, and brutalised all that is noble in man; wherever the voice of Temperance has helped one to turn from his evil way and lead 'a godly, righteous and sober life,' there the name of Anderton shall be blessed." Two years after his death, Joseph Livesey, with a few of the old temperance advocates, accompanied by John Cassell, the great publisher, in all fourteen persons, visited the grave of the Poet and Orator; some short and affecting addresses were delivered, and a hymn sung. The scene at the grave as the assembled party all stood on the grave-stone was truly affecting.

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



RATOR.—In our issue for May we stated that—"in the earliest days we had in our own townsmen *genuine and self-sacrificing* orators in the persons of Anderton and Grubb, and that Preston had shut out both the self-imported and the imitation article." May and June numbers were devoted to Henry Anderton, the Poet and Orator; we now notice Edward Grubb. Of him we can write more positively than of any other of the self-sacrificing men of the earliest days (excepting, of

course, Mr. Livesey), by reason of a most intimate and affectionate companionship begun nearly seventy years ago and ending only at his death. Hence we speak unreservedly, and shall endeavour to do justice to his memory. Edward Grubb was one who felt the virtue of what he professed and the veracity of what he uttered; in manner he was natural, and in matter most practical; he spurned the methods of the empiric and the tricks of the mere posture-master. He was sound and unmistakably in earnest. He put on no pretentious airs, assumed no theatrical attitudes, strutted in no borrowed plumes. He refrained from temporising courses, and held in utter contempt the game of simply "playing to the gallery." His words came from the heart; what he said he felt; that which he contended for he thoroughly believed in. He travelled in all directions, addressed innumerable meetings, and evinced a strong zeal wherever he appeared, not for name or fame, not to secure mere pecuniary reward, but to promote the great and grand work of the Temperance reformation, and thereby improve the condition of the people generally. In his orations he resorted to—

"No art scholastic, no theatric grace,
Unmeaning gesture, passion out of place,
Mouthing, false emphasis, or laboured leer,
Nothing superfluous, nothing insincere."

But the temperance cause in its earliest days,—and it is those days we write about and try to do justice to the self-sacrificing men of that period,—in its earliest days it needed even something more in its speakers than elegant elocution, however earnest it might be; *it aimed at the conversion of a then unbelieving population as to the sound doctrine of abstinence from intoxicants of every kind whatever.* And in that great effort Edward Grubb was equally gifted. Here is what is said about him by one who saw and tabulated the results of his labours extending over many months in the county of Northumberland. He writes:—"Mr. Grubb is one of the most eloquent and talented speakers; his general intelligence and the great diversity of his views of the temperance question enable him with the utmost ease and readiness to address all classes and all interests. Every shade of character, every motive is urged, every lurking prejudice is assailed, argument on argument is advanced in his own peculiar mode of interesting eloquence. The giant opposition is shorn of his strength, and his auditory are powerfully and successfully exhorted, on reason firm to resolve and build the column of true majesty in man." He is one of the noblest of speakers the cause can boast of." We quote the above from a letter in the issue of Mr. Livesey's *Temperance Advocate* for March, 1837, written by Mr. Rewcastle, the then Secretary of the Newcastle-on-

Tyne Temperance Society, who adds that if they had such advocates as Mr. Grubb, they would "before the round of the year treble the number of our members." A report in the next month's issue says "Glorious effects have been the results of his labours," adding that he had "held a meeting every working-day night for 58 nights in succession, with only two exceptions, speaking on an average two hours on each occasion."

Our space will not allow of many extracts which we have made from various records of Mr. Grubb's extensive labours, and we are therefore compelled to restrict ourselves to a few of them. Dr. Lees, in vol II of his "Text Book," has a eulogistic notice of several of the most prominent Preston advocates in the earliest days. We extract the following:—"Another of the original Preston men especially claims the tribute of our admiration, EDWARD GRUBB. A man of peculiar insight and accomplishments, of undoubted honesty, of dauntless courage, and gifted with a singularly fervid eloquence, he seems to have been providentially fitted for the work he so ably performed in the first days of the agitation. Over a wide surface—in fact, from Cornwall to Caithness his labours have extended, imparting to thousands of youthful souls something of his own fire, energy, and truthfulness." Mr. Livesey, in his "Reminiscences of Early Teetotalism," writes:—"Edward Grubb, whilst he remained in Preston, never ceased defending the principles he had embraced, and with great power, among all classes. His ready wit, and acute discernment, and fluency of speech, made him a master in the argument. Small in stature, but large in intellect, in public controversy he was unmerciful with his opponents, and none could stand against him." After noticing some of Mr. Grubb's labours in England he adds:—"Mr. Grubb visited Scotland, Ireland, and the Isle of Man with marked results. He had two great meetings at Belfast, Oct. 23rd and 24th, 1838, to expose Dr. Edgar's arguments on scripture temperance." On August 14th and 15th, the same year, he had a public discussion with Mr. Jas. Acland, in the Amphitheatre, Liverpool, at the close of which Mr. A. acknowledged himself a convert to teetotalism, and upon this victory Mr. G. was presented with a gold watch." The writer of this chapter well remembers this exciting discussion, for he went with Mr. Grubb as his companion, and was at his side on that memorable occasion, which, of course, excited very great interest in Preston, some of the teetotalers walking to Liverpool (above 30 miles) in order to hear Mr. Grubb. On both nights the Amphitheatre was crowded to excess and the excitement was intense. Mr. Livesey also refers to an illustration of the determination and dauntless courage of Mr. Grubb, as illustrated at an excited meeting held in Exeter Hall, London, on May 21st, 1839. Up to that time the "New British and Foreign Temperance Society" had two pledges, and it was proposed at the meeting to have only one. Lord Stanhope, President of the Society, was in the chair, and opposed the proposal; amidst the storm which raged at the meeting there were loud calls for Mr. Grubb; the chairman was unwilling to permit his speaking, on which, with that most determined expression of countenance which emergencies always evoked, he said:—"My Lord, I insist upon my right to be heard, and I shall stand here to the close of this meeting or till your lordship vacates the chair, unless that right is conceded. There shall be no speaking in this Hall until I have fair play." Mr. Grubb then made a powerful speech, and moved the adoption of a thorough abstinence pledge.

In explanation, we may state that the pledge supported by Earl Stanhope and his party permitted the members to have a supply of liquors in their houses to provide hospitality to any of their non-teetotal visitors! Earl Stanhope's party being defeated, then formed themselves into a new society which, after some years, got absorbed in the National Temperance Society; that influential Association is still in active operation, and by its ably conducted weekly paper, *The Temperance Record*, is doing a great educational work, a phase of the movement much needed in these days of excitement-seeking auditors. This most excellent weekly journal may be seen and read at the Preston Free Library News Room.

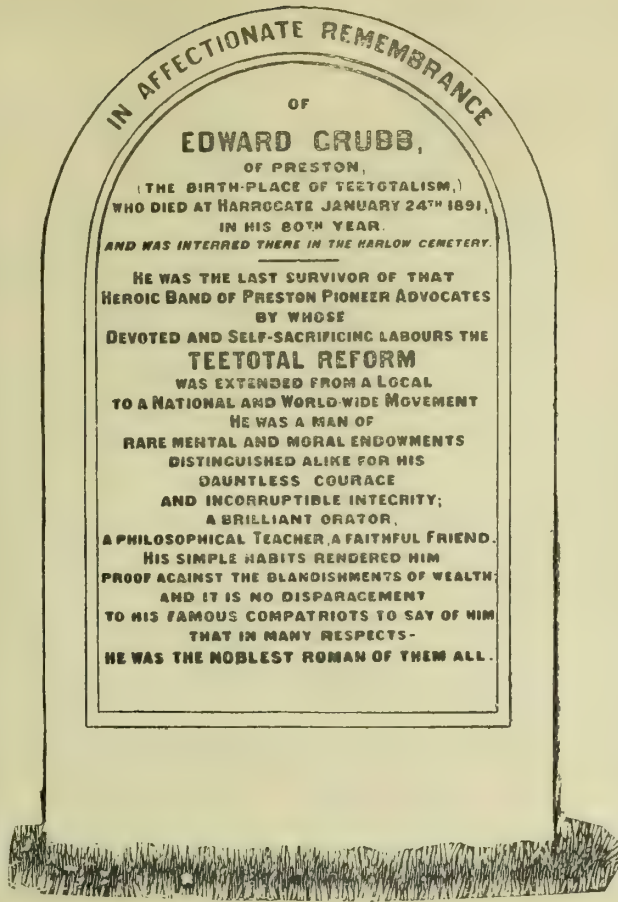
The late Thomas Walmsley, in his valuable little pamphlet, "Graylock's Reminiscences of the Preston Cockpit and the Old Teetotalers," thus writes:—"Mr. Grubb was one of our most popular and brilliant orators, and was always a favourite with the Preston people. He seemed to throw his whole heart and soul into his speeches, and if ever there was a little opposition and some opponent contradicted him, his combative spirit was roused, and then we had a rare treat. He was not a tall man, but he was well put together, well developed. In his young days he seemed to have the spirit of a lion. He always proved a splendid debater; few were his equals. . . . He was a man with a tremendous amount of force---a combatant. He feared nothing, and becoming convinced of the righteousness of his cause gave full run to his undaunted and aggressive temper. He was a tailor by occupation, but he entered college, studied with success, and took a degree. Wherever he went he was a power, and was ready to debate with anybody. I recollect after one of the lectures one evening at the Cockpit he entered into a warm controversy with a man, and they were at it with extraordinary vigour until well on to midnight! Grubb's speeches were well composed, but his rugged style was toned down somewhat by the flowers of rhetoric after his college career. One feature which I always admired in 'Ned' Grubb was his unselfishness. He never sought to make 'siller' out of his advocacy, and often enough he has gone out to the districts and laboured without fee or reward." Commenting on the change in Grubb's style after his collegiate studies, Dr. Dawson Burns writes:---"Mr. Grubb spent much time at the Royal College of Belfast for the study of philosophy, and I have heard it said that on his return his speeches showed a decline in the qualities that had rendered them so effective as appeals to the popular heart, while they acquired a metaphysical subtlety which ordinary minds could not readily admire or comprehend. Perhaps it was like exchanging the cudgel or broadsword for the rapier, and, for popular purposes, the play of the latter, however brilliant, could not equal the vigorous force of the heavier weapons." We fully endorse these views of Dr. Burns; they are held by most of Mr. Grubb's warmest admirers. In later years he was also apt to be discursive.

Respecting his personal appearance, as already remarked by Mr. Livesey, he was small in stature. One writer thus describes him:---"He seems a degree below the middle size, of spare frame and sanguine temperament, with a forehead full and towering, deeply wrinkled by the touch of thought, and indicating to the remotest and least observant of the crowd, the presence of commanding intellect; and with eyebrows so unusually prominent as almost to hide from view the eyes beneath." Another writes thus:---"Mr. Grubb is of middle stature [really a degree below it] thin and muscular. His aspect is one betokening power. That large massive head tells you there is some potent stuff in it. That loeline look---those restless, flashing eyes---those thin and close compressed

lips---betoken a quick and fiery soul. His language is strong, direct and sweeping. It peals, it flashes. . . . His style of speaking is rapid---impetuous---a Niagara of voluminous words. He never hesitates nor breaks down. His command of appropriate language is singularly copious and varied and hits off his point exactly. In his highest paroxysms of eloquence (for paroxysms they seem) he never loses the thought. Every limb, joint and muscle of his most flexible body is alive with strong emotion. To have beheld him in these noble tempests of the soul we reckoned most glorious moments of our existence." We quote this last description from a contribution signed "Diogenes," in No. 20 of *The Progressionist*, a paper originated by Mr. Livesey, in 1851, and published in Preston until his ill-health compelled its publication being transferred to London, where it was published in 1851-2, by Mr. Horsell. Mr. Livesey very frequently contributed to its columns after he was compelled to abandon editing and publishing it.

We hope we have enabled our readers to realise, as far as it is possible in a pen and ink sketch, "what manner of man," Mr. Grubb was. We have referred to our long and most intimate friendship; in the earliest years of the movement we were close neighbours in Great Avenham Street, so that we knew him most thoroughly. He was also very much with us at our "Youths' Temperance Academy," the immense value of which we set forth in the two first chapters of this series of contributions---*Upward* for July and August, 1897. We accompanied him to other towns on special occasions, one we have named---the two nights discussion at Liverpool. In 1836 we voyaged with him on a special mission to the Isle of Man along with Mr. John Brodbelt, superintendent of Mr. Livesey's Adult School, who proposed a youths' society with a teetotal pledge so early as *Jany. 1st, 1832*. Another of the missionary party was Mr. Clarke, a Wesleyan local preacher. We had a special object in taking the last named, for we had heard that every local preacher in Douglas was a grog seller; and, alas, found it (with one exception only) too true! A report of this special mission from the pen of Mr. Brodbelt appears in Mr. Livesey's *Temperance Advocate* for October, 1836, which can be seen at the Preston Free Library. Our little band caused great commotion in Douglas from the fact that we bought bottles of rum from the local preachers, exhibited them at our meetings in the Island, dwelling upon the iniquity of the sale of what good John Wesley designates *liquid fire*, and the sellers of it *poisoners general*. We brought these bottles of rum to Preston, and the writer of this chapter poured out the contents of one of them on the chairman's table in the Cockpit, and set the rum on fire, which ran blazing down the legs of the table and on to the seats below, amid great excitement. It must be remembered that the scandalous state of things we have reported occurred above 60 years ago, and that the force of public opinion has since then greatly changed matters. The reader must pardon our wandering away somewhat; but our memory is crowded with so many interesting events in companionship with our dear friend Grubb. In his later years he was not in his former robust health, and resided at Harrogate for the benefit of his wife's health even more than his own; his death came most unexpectedly on January 24th, 1891, from a fearful chill caught in the night time in attempt to deal with a water-pipe burst by the frost. The state of monetary matters at that crisis calls up this statement of Thos. Walmsley:---"One feature which I always admired in 'Ned' Grubb was his unselfishness; he never sought to make 'siller' out of his advocacy." This we know was painfully true; most certainly Mr. Grubb did himself very great injustice in that respect.

His remains were interred on Wednesday, January 28th, 1891, in Harlow Cemetery, which is attached to a rural church just on the hill top above where he resided. So sudden was his death, and the interment so immediate, that few of his old friends knew of the sad event until too late to be present at the funeral. Mr. George Ling, of London, being the only representative of the temperance cause present. Mr. Ling and Mrs. Ling were devotedly attached to Mr. Grubb, and their hotel, in Finsbury, was always "a home" for him when he could be induced to visit London. After the interment, Mr. Ling, with a devotion to be greatly admired, personally saw to the comforts of Mrs. Grubb, who survived her husband for above two years, and "sleeps" in the same grave, under the shadow of a memorial stone erected by the united contributions of a number of friends. We give a copy of the memorial stone erected to his memory in the Preston Cemetery; it is fixed in the front portion of a square plot.



which has a carved pillar in the centre, and is known as "The Temperance Burial Ground." Another memorial stone in gray granite, is fixed at the place of interment at Harrogate. The words of the inscription on both stones are alike, with the addition of this one line on the Preston stone—"And was interred there [Harrogate] in the Harlow Cemetery." The necessity of this additional line will be obvious. Why two memorial stones should be erected arose from the fact that few people visiting Mr. Grubb's grave at the rural Harlow Cemetery, at Harrogate, would have any knowledge of him; hence it was deemed desirable by those friends who contributed to the cost of the two memorials to have a stone fixed in our Cemetery, Preston being the town where he long resided, and so zealously laboured in the cause, and was so extensively known and highly

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

BY WILLIAM LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



MISSIONARY WORK OF THE PRESTON MEN.—The Preston Society, in its earliest days, possessed this blessed peculiarity—that in addition to being able to battle with the local fierce opposition, to what was *then* considered fearfully extreme principles, it was not only able to hold its ground against all comers, but could find self-sacrificing men to form bands of MISSIONARIES to other towns. Full justice has very seldom been done to these early heroes; Mr. Hoyle,

at the Conference of the British Temperance Association [now League] held in Preston in July, 1882, spoke out on this matter most fully. We quote him at length, for what he said ought to be handed down to posterity that they may know "what manner of men" Preston possessed in 1832—5." He spoke as follows:—"For men to go forth and hoist the flag of total abstinence—to proclaim to the world the doctrine that intoxicating liquors were not only useless, but hurtful—was to cross the paths not merely of the beliefs and prejudices of the age, but also of the interests of large masses of the community; it was to expose one's self to the charge, not simply of ignorance and folly, but often to contempt and persecution. To do this work in those days, therefore, required much greater courage than simply to abstain; it required men who were so imbued with a desire to benefit others as to be willing to sacrifice themselves, and endure obloquy and disgrace, if need be, to secure this end. Those who, without fee or reward, or without the prospect of securing such, are willing to thus labour and suffer, are among the world's greatest heroes. Such were the men who in this town of Preston, in 1832, banded themselves together and started on the high and Christ-like mission of blessing others; who went forth to redeem their country from the sin and misery of intemperance." Mr. Hoyle went on to refer to Mr. Livesey's labours in MISSIONARY WORK, as follows:—"For two or three years the [National or Missionary] movement went on without any special organisation, Mr. Livesey headed the work and was general of the forces, not only aiding and directing them by words of counsel, but when expense was involved, finding the needful; and further, he sent forth from the press literature that carried the truths of Temperance into multitudes of homes where the voice of the missionary could not reach."

Naturally, the very earliest missionary efforts were directed to the surrounding villages, but very soon these extended to more distant places, until they might be said to have covered the kingdom. As early as January, 1833, Mr. Livesey went on a Missionary tour to Liverpool, Manchester and Bury, and a month later to Stockport, Oldham and Rochdale. The first "band of brothers" in the good work of Missionary efforts set out in July of the same year. A lengthy report of the doings of this most zealous and self-sacrificing party appeared in Mr. Livesey's "Moral Reformer" for August, 1833, and a shorter account in his "Reminiscences," from which we extract as follows:—"During the race week, 1833, seven of us projected a missionary tour to the chief towns in Lancashire in order to establish societies on the teetotal principle, or bring those up to that point that were pledged to moderation only in fermented liquors.

The names of the party were Thomas Swindlehurst, senior, and his son Randall, Henry Anderton, James Teare, Jonathan Howarth, George Stead, and myself. We took a horse and car, supplied with 9,500 tracts, and we had a very neat small white silk flag, containing a temperance motto. We started on Monday morning, July 8th, and visited Blackburn, Haslingden, Bury, Heywood, Rochdale, Oldham, Ashton, Stockport, Manchester, and Bolton, besides halting at intermediate villages as we passed through. We divided our party so that we could hold two meetings each night, some in buildings and some in the open air; and as there were then no railways, some of our party had often to walk a considerable distance. Scarcely any previous arrangements had been made, or proper placards printed and posted. One of our party usually went before the rest to fix upon places, and we never failed in getting an audience. At Bury, for instance, a cart was procured and sent through the town, containing the bellman who announced the meeting, another who carried a placard stating the time and place, and a third who showered tracts as they went along. At Rochdale we drove through the main streets with our car, and our flag flying, on which was gilt 'Temperance Meeting.' The bellman was not at home, so we left his fee and took the bell and rang it ourselves in the car. . . . It was three o'clock in the afternoon when we entered Stockport, and by some mistake no place had been secured for the meeting, and it was not until half-past six that the Primitive Methodist Chapel was obtained. Up to this time no notice had been given of any meeting. What was to be done? 'Have you a drum,' said I, 'and a man that can beat it?' 'Yes.' Both were immediately procured; I ordered the car out, and off we started. We drove rapidly through the streets, stopping at every crossing, one beat the drum, another called out the meeting, and the rest of us showered out the tracts. The fact is, such an excitement of the kind I never saw before or since. Our purpose was answered, and an hour and a half seemed on this occasion sufficient to accomplish what, on our modern slow going system, would require a fortnight."

The demonstrative and intensely enthusiastic method of missionary work, recorded above, stands out in most striking contrast with the methodical and expensive process of the present day. In this age it takes weeks to get up some "great demonstration," involving great expense; and, after all, *does not reach the masses* like the bell ringing and drum beating and hastily convened missionary efforts above noticed. The results of the earliest days were seen in *securing converts to teetotalism*, many of whom then became *missionaries to other towns*; we hear little, if anything, nowadays of the conversion of drunkards at the great "demonstrations;" in its place we have plenty of "resolution passing." We could quote many more illustrations of the early day missionary demonstrations, but one more must suffice; it occurred at Stockton, in October, 1835. Here is the account given in Mr. Livesey's "Temperance Advocate" for November:—"Feeling anxious to prevent the mortification of speaking to empty benches, I adopted the following expedient to excite the attention of the town. Furnishing myself with a large quantity of tracts, and having applied to the bellman to hire me a small cart, we took our seats, drove first into the Market Place, and then to both the main and back streets—the bellman having an advertisement in his hat—showering tracts in every direction. He rang his bell and I delivered the following announcement:—"This is to

give notice that Mr. Livesey, from Preston, is going to deliver a lecture this evening, in the Friends' Meeting House, on Malt Liquors, at 7 o'clock, in which he engages to prove there is more food in a pennyworth of bread than there is in a gallon of ale. All the drunkards and tipplers and those who have their clothes in the pop shop are requested to attend.' It will be noticed that this extraordinary and exciting exhibition of a bellman in a cart, with a placard affixed to his hat, accompanied by the teetotal missionary, drove not merely in the main, but the "back streets;" and, further, that the people specially invited were those seldom if ever seen at the present-day "demonstrations"—"the drunkards, tipplers, and those who have their clothes in the pop shop!" [In this polished age it may be necessary to explain that the "pop shop" means the pawnbroker.] We have given in our issues for April and June a list of the towns visited by Swindlehurst and Anderton, and we had drawn out a list from the reports in the "Temperance Advocate" for the years 1834-5-6-7, of all the towns given, but we cannot afford space for it. A few lines in the "Temperance Advocate" for June, 1835, may, to some extent, indicate the extensiveness of these early zealous missionaries. It reads thus:—"During the last month Blackburn, Darwen, Stockport, Oldham, Colne, Warrington, Westhoughton, Bolton, Manchester, Liverpool, Wigan, Leigh, Keighley, Barrowford, Salford, Eccles, Kendal, Staveley, Crosshill, Chester and Nantwich have been visited by the Preston friends." This is only *one month's* work of these missionaries. And never let it be forgotten that these men gave both their time and talents and paid their travelling expenses, when they did travel, but our notice of the poet and orator Anderton, showed what long distances were walked in those days, when no railways existed and coach fare was dear. And here we are just reminded of the longest "tramp" of one of them, who walked fully 300 miles to be able to attend the World's Convention in London. After visiting various towns, some not in the direct route, the unlettered but intensely zealous author of the word TEETOTAL—"Dicky" Turner landed in London! These early men were no rosewater revolutionists! And look at their great faith in such undertakings; one instance may be given—making themselves responsible for the expenses of the Blackburn Theatre for six successive nights' meetings, in April, 1835! We cannot undertake to say which great missionary meetings stand out in greatest prominence, but Dr. Dawson Burns, in his "Temperance History," writes that—"The greatest Temperance Festival held up to this time in the British Isles took place on April 20th and 21st, 1835, at Wilsden, near Bradford. Many members of 18 local societies walked in procession, and in a large booth three to four thousand took tea during the two days. Four meetings were held in the Parish Church." About one of these Mr. Livesey, in his "Reminiscences," writes:—"Just fancy me in Wilsden Church, crowded with people, on a high platform, with scales, weights, blackboard, barley, paper, bags and the spirit out of a quart of ale burning in their presence! *Oh, these were glorious times! Would that they might come again.*" We most earnestly echo the words we give in *italics*. The other Preston men present on the great occasion were Anderton, Swindlehurst and Broughton. Of course there was a profusion of speakers from various places, including Mr. J. S. Buckingham, M.P. It will be evident that the Missionary work of the Preston men could not be continued year after year; it grew beyond all bounds for the comparatively few of our townsmen, and it was a necessity that it should be transferred to the management of some great central association. Now we have numerous Leagues which manage such matters; then there was only one, the establishment of which we noticed in our March issue. At first (1834) it had the long title of—"The

British Association for the promotion of Temperance;" afterwards, in July, 1854, it adopted the present title of "British Temperance League."

Our notice of the Missionary work of the Preston men will fitly conclude by some interesting particulars as to the planting of the teetotal standard in the Great Metropolis of England, and also in the next place of importance, Birmingham. The proceedings attendant upon this pioneer work are thus reported by Mr. Livesey in his "Reminiscences." He writes:—"The towns in Lancashire and Yorkshire, and other counties, having become indoctrinated with teetotalism, the great centres of Birmingham and London had to be attacked. It fell to my lot to be the first to visit each of these places single-handed. I arranged to visit Birmingham in 1834, and a meeting was announced to take place in the Friends' Meeting House, on Tuesday evening, the 17th June. But when I arrived, I found there was a "hitch" which had nearly prevented the meeting taking place. I shall never forget Mr. Cadbury (who died in 1860, aged 91) coming into his son John's counting-house, and stating that it had been told him that I intended to lecture against both wine and beer, adding, that if I did so, it would ruin their society; and he referred feelingly to his good wife, who had nearly all her life taken her glass of beer. My reply was that I could preach no other doctrine, and if the chapel was withheld, as was intimated, I should make the street my meeting place. Not liking to be idle, at the dinner time I gave an address to a number of working men, in St. Luke's church-yard, for about half-an-hour. "To be or not to be," was now the question as to the evening's meeting in the chapel; but before the hour arrived, the bills having been out and expectation raised, I was told that I might take my own course. I repeated my lecture, and gave the illustrations on the malt liquor question, and such was the impression and such the effect upon Mr. Cadbury himself, that a letter followed me to London the next day, requesting that I would return that way, and re-deliver the same, which I did to a crowded and enthusiastic meeting. I scarcely need add that few families have been more true to the teetotal cause than the Cadbury's. Following upon this, our friends Swindlehurst, Grubb, and Teare, visited Birmingham two months after, and held four meetings in Livery-street Chapel, commencing on Tuesday evening, August 11th, and which were also addressed by Messrs. Chapman and Cadbury, and three or four reformed drunkards, all of Birmingham." At a subsequent meeting, held in the same year, the report read attributed the prosperity of the society to the visit of the men of Preston.

The introduction of teetotalism into London and the opposition encountered from the then existing association, the pledge of which permitted the use of fermented liquors, is thus given by Mr. Livesey:—"London was the seat and centre of The British and Foreign Temperance Society, under royal, noble, and sacerdotal patronage, and contended for the moderate use of fermented drinks; but, like other places, was compelled at last to yield to the teetotal doctrine, "pure and simple." I proceeded to the great metropolis direct from Birmingham, on Wednesday, the 18th of June, 1834. One of my earliest visits was to the Society's room in Aldine Chambers, where I saw Dr. Edgar and others, but received no encouragement from them, it being pretty well understood that I had come to advocate the teetotal heresy. Help or no help, I was determined to have a meeting, and after many applications for a place to lecture in without success, at last I got the promise of a preaching room in Providence-row, Finsbury-square, then occupied by a Rev. — Campbell, who had lately seceded from some of the dissenting bodies. It was several steps below the level of the street; I got a number of posters, but they were lost among the flaring bills on

the London walls; also a quantity of small bills, which, in my simplicity, I went up and down affixing to the walls with wafers in various places, and, among the rest, I remember, in the passages of the Bank of England. The meeting should have taken place on the Friday evening, the 27th, but it turned out, by mistake, that there was to be preaching that evening, and so I was put off till the next night—Saturday. I then posted the front of the building, and got men to parade with notices during the day. It was the malt liquor lecture I intended to deliver, and I had to see after all the preparations myself. I applied to a chemist to distil me a quart of ale, for which he charged me half a guinea, but I got him to deduct 2s. 6d. I engaged an aged man named Phillips, who was the Society's porter or messenger, to procure me barley, scales, weights, &c.; but one day he called at Mr. Mark Moore's, where I lodged, and I was both vexed and amused when I was told that he had brought the basket, bottle, ale, scales, barley, and all the rest, with change out of a sovereign which I had given him, and placed them on the parlour floor, with this message, "Tell Mr. Livesey I am very sorry, but I dare not do anything more for him, for the committee have intimated to me that if I give him any assistance it is as much as my place is worth." Well, Saturday night came, and after all this loss of time (some ten days) labour, and expense, my audience consisted of about thirty persons! It was, however, the beginning of the good cause for London."

Poor as the results of this meeting might seem to be, it led on to good results; incidentally we may state that a brewer was converted at it and gave up his business. But London sympathisers and supporters of a teetotal movement soon made themselves prominent; we cannot find space for details of their proceedings, and it must suffice to report that they sent for Preston men to help to establish a teetotal society, and this

led Mr. Swindlehurst and Mr. W. Howarth joining Mr. Livesey in a visit to London, where they held a meeting on Sept. 1st, 1835. The "Reminiscences" report is as follows:—"It was held in Theobald's Road, Red Lion Square in a room then occupied by the Owenites, and was attended by from three to four hundred persons. A society was formed, called 'The British Teetotal Temperance Society,' with the following pledge: 'I voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except under medical prescription, or in a religious ordinance.' I can scarcely pass over one incident connected with this meeting. When it was getting near the time to commence, the attendance seemed very slender, and feeling rather cast down, I said to Swindlehurst and Howarth, 'We must try to get more people to hear us;' and with this, Howarth and I went out and borrowed a small bell, and started through the adjoining streets, ringing the bell, and calling the meeting. We had not gone far when a policeman came up, and told us that that sort of work was not allowed in London, intimating that if we did not instantly desist, he would have to do his duty. One result of this bell-ringing was that it attracted and secured the attendance of a brother of that powerful and popular teetotal advocate Jabez Inwards; the brother, that night, joined the movement, and we influenced not only Jabez but all the family to do so. On the three succeeding nights, meetings were held in three other places, the result being that 60 persons signed the pledge of 'The Teetotal Temperance Society.'" Such was the position of teetotalism in the great Metropolis in 1835; a notice of the vast development since that date—a period of 63 years—does not fall within the limits of this series of compilations, which are restricted to the very earliest years of the movement, and also to the work of the Men of Preston.



EARLIEST DAYS OF THE TEETOTAL MOVEMENT

BY WILLIAM LIVESEY, POULTON-LE-FYLDE.



JOSEPH LIVESEY. "THE FATHER of Teetotalism."—We first notice MR. LIVESEY'S labours as AUTHOR. The following is a list of his works with the dates of issue:—"The Besetting Sin" (1825); "A Friendly Address to the Poorer Classes on the important points of Economy, Cleanliness, Industry, Honesty, Religion, &c." (1825-6); "Remarks on the Present State of Sunday Schools, with Hints for their Improvement" (1829); "The First Book for persons

learning to read" (1829); "The Moral Reformer and Protester against the Vices, Abuses, and Corruptions of the Age" (1831-2, 3, monthly 6d.); "Preston Temperance Advocate" (1834-5-6-7, monthly 1d.); "Moral Reformer," new series (1838-9, monthly 1d.); "The Struggle," Anti-Corn Law Paper, Illustrated (weekly, one halfpenny, 1841-6); "The Staunch Teetotaler" (monthly 1d., 1867-8); "Reminiscences of Early Teetotalism" (four editions 3d.); "Autobiography" (1881, 9d.) The foregoing list does not include several works of a controversial character—religious, political and legislative—and some minor publications; also some, which, from various causes, had only a short existence; amongst the latter we may name "Livesey's Progressionist, or Advocate of Temperance and Physical, Moral, Social and Religious Reformer." Afterwards the title was altered to "The Teetotal Progressionist"; it was published monthly at 1d., in 1832-3.

Dr. Lees, in his "Text Book," says:—"Foremost, as chief and propagandist, stands Joseph Livesey." It was he who, by his admirable MALT LIQUOR LECTURE on 'The Great Delusion,' and his plain Saxon speech, first planted the teetotal standard in London, and in the great provincial towns of Birmingham, Leeds, Bradford, Darlington, Newcastle, and Sunderland. It was he who, through the might of the press, firmly fixed the new ideas in the intelligence of the thoughtful disciples throughout the empire, and who laid those goodly foundations on which many later minds have built noble structures of art, eloquence, and science. Of the name of 'THE PATRIARCH of the movement,' he is surely most worthy." That Dr. Lees should select "THE MALT LIQUOR LECTURE" from amongst the large number of Mr. Livesey's writings will not surprise any teetotaler, seeing that it was when he wrote, and indeed is to-day, regarded as highly as when first published, though the present popular edition is not as comprehensive as the original. Perhaps another reason might be the fact that through the Dr. (then "Mr." Lees) hearing Mr. Livesey at an early date deliver the lecture in Leeds, he was led to the advocacy of teetotalism. The late Mr. T. B. Smithies, editor of *The British Workman, The Welcome, &c.*, regarded the Lecture not only as the most convincing of all the utterances on Temperance at the time of its delivery, but was strongly impressed with its permanent value. Writing in *The Welcome*, in 1882, he says:—"In the year 1834 Mr. Livesey was enabled to give a marked impetus to the total abstinence cause by the delivery of his memorable 'Malt Liquor Lecture.' It was our privilege to hear this popular lecture in the city of York, and we shall never forget the marvellous effect produced upon the audience as Mr. Livesey poured out the various measures of barley on

a large white sheet on the platform. If Joseph Livesey had done nothing more than his frequent repetition of this most convincing Lecture in the chief towns of the land, he would have merited national thanks. It is, perhaps, not too much to say that this lecture, which was printed above forty years ago [now 62 years ago!] is to-day regarded by the old Temperance workers as one of the *best and most useful* Temperance tracts ever issued. It cannot be too widely circulated. It is a fact worthy of note that to the delivery of this lecture was due not a few of the early adherents to the Temperance cause, amongst others the well-known advocates Thomas Whittaker, Dr. F. R. Lees, who still survive, and the late talented Jabez Inwards. Mr. Livesey, we believe, issued the *first* periodical in England that advocated abstinence from *all* intoxicating drinks. He has been a wonderful printer an incredible number of tracts. Of open-air meetings he was ever a zealous and untiring promoter. For many years his 'New Year's Letter' has had a welcome from tens of thousands in this and other lands." In reference to the "New Year's Letter," it is needful to state that Mr. Livesey had a copy delivered, at New Year time, at every house in Preston; this he continued so long as he was able to write.

Speaking at the Memorial Meeting on the day of Mr. Livesey's Funeral [September 5th, 1884] the late Mr. Raper said:—"He recommended all Committees of Temperance Societies to possess themselves of Mr. Livesey's Malt Liquor Lecture and get them distributed from house to house. If they could get six millions of these distributed during the next twelve months, it would do more good than anything else could do." The contents of the earliest edition of this Lecture was double the extent of the present one, and Mr. Thos. Beggs, a most thoughtful and philosophical writer on Temperance, speaking of the early edition, says it "contained the whole philosophy of the Temperance movement in its domestic, social and political aspect, and left little to those who followed Mr. Livesey but enforcement and illustration of the propositions laid down." Our space will not permit us to enumerate the contents of the first and complete edition, but Mr. Pearce in his "LIFE AND TEACHINGS OF JOSEPH LIVESEY" (a copy of which may be seen in the Preston Free Library), gives at length some of the chapters in the first edition, headed:—"Interest, Appetite; Fashion; Ignorance; Deep Depravity; The Mystery of Ale Drinking Explained; Are Drinkers Strengthened and Stimulated? The Scriptural Argument; An Appeal to Drunkards." The *first* edition of what is now and has long been popularly known as "THE MALT LIQUOR LECTURE," bore the following upon its title page:—"A Temperance Lecture based on the Teetotal Principle; including an Exposure of the GREAT DELUSION as to the PROPERTIES of MALT LIQUOR; The substance of which has been delivered in the principal towns of England. By Joseph Livesey. 'All great things subsist more by FAME than real strength.' Preston, 1836." The retail price of this first edition was 6d., with a large reduction on quantities; it was the size of the present popular edition, but, of course, included many more pages; next complete edition was the size of *Upward*, the retail price being 2d., but subsequently 1d. In 1870 Mr. Livesey issued the Lecture in its present popular form, which, it will be seen, most fully answers to the title of "THE MALT LIQUOR LECTURE."

Mr. Livesey's publication department was the very reverse of a "trade affair"; he not only permitted any one to reprint any of his works, from the largest

to the least, but invited them to do so, his sole object being to extend the principles he advocated. Hence it was that his Lecture, both in its complete and abridged form was issued and published in a number of large towns, including, of course, the Metropolis; also by benevolent persons. We are told that in one large town the type was set up by a number of journeymen printers free of cost, so that a cheap edition might be early issued. Up to the present date it is estimated that at least TWO MILLIONS OF COPIES OF MR. LIVESEY'S LECTURE HAVE BEEN ISSUED FROM THE PRESS! Great as must have been the influence of this publication upon the public mind, we must add the still greater influence which the delivery of it by Mr. Livesey must have had. That we are correct in this is clearly shown by the extract quoted above from the writings of the editor of the "British Workman." It must be remembered that Mr. Livesey, travelling at his own cost, delivered this Lecture in most of the towns in Lancashire, Yorkshire, Cumberland, Westmorland, and Northumberland, and in most of the largest towns in other counties, as well as the Metropolis. The portion of England not favoured with Mr. Livesey's personal labours was the Western Counties; on the first occasion that he sought to extend his labours to the West of England he was taken unwell at Bristol, and had to return home; his numerous engagements rendered it impossible to renew the attempt, hence his personal efforts and writings are by far least known in that portion of the kingdom. We cannot ascertain the precise date of the first delivery of this Lecture in Preston, but in

the minute-book of the Society, under date June 20th, 1832, we find an entry that he is desired to consult with Dr. Harrison (who was at that time joint secretary of the Society in conjunction with Mr. Robt. Spencer), as to the delivery of the Lecture. In the published report of the first Festival of the Society, held in February, 1833, it is stated that one night was occupied by Mr. Livesey in its delivery. In his *Moral Reformer* for June, 1833, there is given an epitome of it under the title of the "GREAT DELUSION"; it extends over five pages, but it was afterwards issued as a four page tract, and it had an immense circulation, being sold, like all Mr. Livesey's numerous Tracts, at a very low price. Mr. Livesey also issued it in a suitable form for presentation, and sent a copy of it to every member of the House of Commons, and also of the House of Lords. One M.P., Mr. George Williams, in acknowledging its receipt, wrote:—"Your printed letter on the subject of ale drinking corresponds exactly with the language I hold with the victims of this indulgence. I have been a water-drinker (only) for twenty-three years, and am as able as any man to illustrate its advantages." The House of Commons sadly needs an accession of M.P.'s of this stamp. The first time Mr. Livesey delivered his Malt Liquor Lecture out of Preston was at Bolton, on Feb. 17th, 1834. Its issue in pamphlet form was two years later; it was intended to have been published much earlier, but Mr. Livesey's delivery of the lecture in various towns and his other Temperance labours, to say nothing of his own business, delayed its publication until 1836.

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, POULTON-LE-FYLDE.



JOSEPH LIVESEY AS AUTHOR.

—We now supply the remaining portion of the chapter written for last month's number but, for want of space, held over for our present issue. This chapter will be devoted to a notice of the remaining publications in the list contained in last chapter. Some uninformed people used to say Mr. Livesey was "a man of one idea, and that was teetotalism." The truth is, he was a man of very many ideas, and all of them held with a

view to the moral improvement and elevation of the people. So long ago as 73 years! [1825] we find him at the same reformation work which he pursued to the day of his death—emphatically condemning immorality of every kind and urging sobriety and purity of life. Looking into the first pamphlet in the list we find him reproving the wives of the poorer classes for gossiping and drinking, and also giving a most severe lecture to the husbands on drinking. He writes thus:—"Nothing but misery, disgrace and ruin attend such a course of life. The family is totally neglected, they are in debt on every hand, the constitution is ruined, the character is lost—home is a scene of strife, and nothing can be expected but the fiery indignation of a sin avenging God." Speaking of tobacco he says:—"It is a nauseous, disagreeable practice, often leads to drinking, generally injurious to the constitution and universally so to the pocket. If a fair calculation was made it would appear that many of the poor have blown as much into the air as would have built themselves a comfortable house to live in!" This valuable pamphlet, with some revision to bring it up-to-date, might beneficially be reprinted for the special benefit of the class to which it was addressed; a copy of the title-page will indicate its contents: "A Friendly Address to the Poorer Classes on the important points of Economy, Cleanliness, Industry, Honesty, Religion, &c., with an attempt to correct some of the evils which produce so much misery among them." Mr. Livesey speaks to them in a very homely style, and his advice is of a thoroughly practical character; he is most severe in his reproofs, but in doing so he speaks most affectionately.

The character of "THE BESETTING SIN" is sufficiently indicated by its contents, and we now come to Mr. Livesey's sixpenny serial, published in 1831—2—3. The title of this monthly magazine at once indicates the comprehensiveness and importance of its contents: "THE MORAL REFORMER AND PROTESTER AGAINST THE VICES, ABUSES AND CORRUPTIONS OF THE AGE." Those words exactly represent the life work of Mr. Livesey. When a mere youth we find him (1812) PROTESTING *against feasting, drinking and smoking* at an Ordination Service at Accrington! He reminded the reverend gentlemen that the Apostles associated such solemn services with *fasting and prayer*! Many of the original articles in the MORAL REFORMER, though written long years ago, might, most profitably for the people, be re-published now. We could fill a full year's issues of "Upward" with temperance teaching from its pages; we take a short extract from the editor's first article (Jan., 1831):—"He writes—"Another class is *more sensual*, they spend their money in eating and drinking; how many precious evenings are spent in a course of intemperance which leads to nothing

less than the ruin of body and soul; some at home, some at parties, and some at taverns, and others at places I will not name. . . . their favourite notion, as expressed in the infidel motto, is, 'let us eat and drink for to-morrow we die.'" *Such is the sort of teaching of Joseph Livesey 67 years ago!* In noticing his publications at this date—1831—we are reminded that it was in the commencement of that year he adopted teetotalism, and in his *Moral Reformer* for that year he was constantly denouncing that fearful legislative blunder, the passing of the Beer Bill, which he denounced as a great curse. It was during 1831 that he was influencing the teachers of his Adult School to adopt teetotalism, and which led to the attempt on the first day of the next year (1832) to establish a Youth's Society with a teetotal pledge!

Succeeding "The Moral Reformer" was "THE TEMPERANCE ADVOCATE," which was published monthly, in 1834—5—6—7. At that early date he fixed the price at "the popular penny"; though, as we called attention in our February issue, the cost of getting out a paper sixty-four years ago compared with the present day, was fearfully larger. The duty on paper when it commenced (1834) was threepence per pound, which was reduced two years later (1836) to three-halfpence; and now for long years it has been duty free. The printer now pays for the same quality of paper less than 2d. per pound compared with 7d. in the days of the publication of the "Advocate." The fast machines of the present day do more work in one hour than the old hand-press could accomplish in a week! We question if at the present date a journeyman printer could be found, however large the wages offered, that would "pull the pump-handle" of the press that printed "The Advocate," with the large circulation it had. We do not speak "off the book," for the hand which now guides our pen was one that did the fearful hard work of rolling [inking] the type of that monthly magazine! The printer's 'prentices of the present day, to use a common expression, "know nothing" of such intensely hard work as that of fourteen hours a day with such a long heavy hand ink-roller as that required in the printing of the "Advocate." I must apologise for the intrusion of such personal matter, but though above sixty years have elapsed the very long hours and fearfully hard work of those days come very vividly to mind; let your young readers be truly thankful that they live in an age of short hours, and one in which machinery has so immensely lightened the hardships of both boys and men compared with sixty years ago. And what of the Editor of "The Advocate?" His pen produced all the original articles which it contained, he had also to do all the editorial work, which an inspection of the contents of paper will show was no light matter; and then he had to superintend its getting out—printing and publishing. And, lastly, he had to run all the risk of loss on its issue at what was then a low price. Of the contents and value of this paper, which was the first teetotal monthly magazine ever issued, an inspection of it and comparison with even similar papers of the present day must speak for itself. Mr. Livesey crammed this publication to the utmost extent and excluded (losing the pecuniary benefit) all advertisements except occasional very short ones of the opening of temperance hotels or the issue of some new publication. Dr. Dawson Burns referring to it says, "it ably supported the larger reform and served as a channel of intercourse between its friends in different places." By the "larger reform" of course is meant the teetotal pledge in place of that styled "moderation"

or merely abstinence from spiritous liquors. It is a fact worthy of notice that "The Advocate" has been continued without intermission up to the present time, a period of 61 years! At the close of 1834 Mr. Livesey handed it over to Messrs. F. R. Lees, J. Andrew and B. Crossley, as representatives of the British League.

"THE STAUNCH TEETOTALLER" being published at a much later date—(1867-8)—many present-day teetotalers will have read it and many more ought to have done, for it is a sad reflection that teetotal publications have been so poorly patronised by teetotalers. Such a weekly paper as the *Temperance Record* ought to have (and deserves to have) at the very least ten times its present circulation, and, unfortunately, the same has to be said of the monthly papers issued by the "British" and other Temperance Leagues. While we write we have before us "THE BAND OF HOPE CHRONICLE," in which "The Gatherer" urges "thousands" who have not read it to no longer delay doing so. We can most fully endorse this statement of the writer, who speaks as follows:—"It is the best magazine in the English language for the man or woman who wants to assist in managing a Band of Hope with skill and success. I consider it worth a shilling per month, and it only costs a shilling a year." We may add if this valuable serial had a monthly circulation of one million it would be the means of doing a grand educational work amongst the rising generation, and one much needed both by young and old. And coming nearer home, we ought to have at least twice the circulation we have of "UPWARD." Of all the leaders in our great movement Joseph Livesey was prominent in educational work by the profuse use of "printing ink," and it is the remembrance of that which has called forth the observations we have made; personally, we have been much pained in finding out that the publication departments of the various Leagues are so poorly patronised. Respecting "THE REMINISCENCES OF TEETOTALISM," and AUTOBIOGRAPHY we must content ourselves by simply remarking that these titles sufficiently indicate their respective contents.

Lastly, we notice "THE STRUGGLE"; in order of date of publication it ought to have been introduced earlier. The main reason for not doing so is because teetotalism was only incidentally introduced, the object of the paper being to assist, as Messrs. Bright, Cobden, Morley and others acknowledged it greatly did, to secure the repeal of the Corn Laws. Still it contained much teetotal teaching. If ever teetotalism needed strong testimony in its favour for its enabling a man to get through an immensity of hard work, Mr. Livesey's editorship and publishing of "The Struggle" during the years 1841-2 3-4-5-6 would supply such a testimony! During all that time he gave some superintendence to his proper business (cheese merchant) and for three years of it also assisted in the editorship of a weekly newspaper; and in addition to all this he was frequently addressing large public audiences. None but a teetotaler, and one fired with enthusiasm for elevating the people and securing them cheap bread could have gone through such a vast amount of work, and that continuously for above five years. This fact also needs to be noticed—"THE STRUGGLE" was the first weekly illustrated paper published in England at the price of ONE HALFPENNY! Very few, if any, of our readers have seen the large volume which the many years issue of this paper constitutes; they have now that privilege at the Preston Free Library. We were going to give the present-day public some idea of its contents and "get up," but we prefer to quote John Morley's notice of it, which brings into prominence the special talents of Mr. Livesey. Mr. Morley writes:—"The Struggle is the very model for a plain man who wishes to affect the

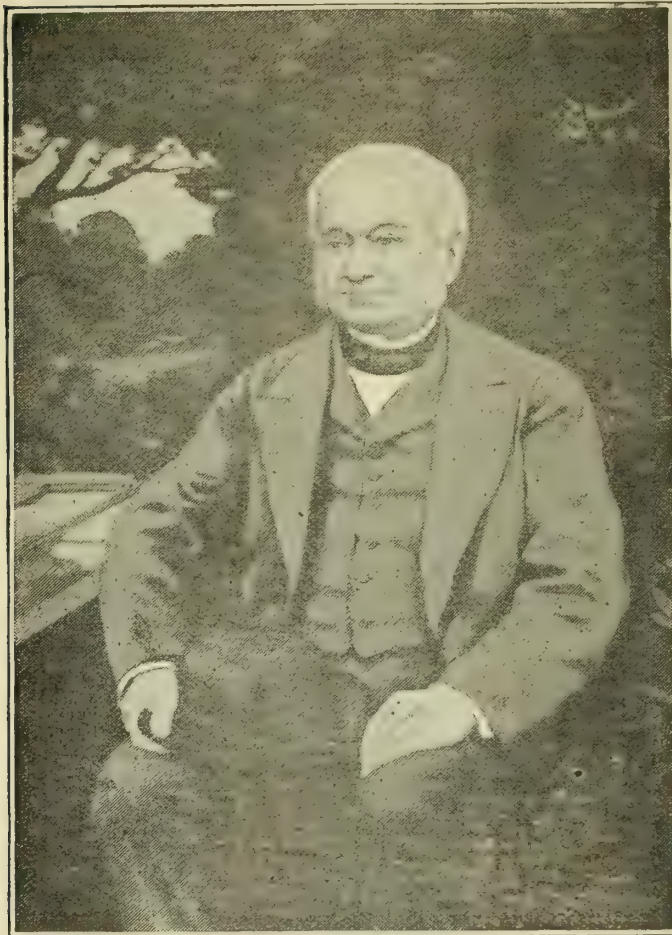
opinion of the humbler class, without the wasteful and, for the most part, ineffectual machinery of a great society. It contains in number after number the whole arguments of the matter in the pithiest form, and in language as direct, if not as pure, as Cobbett's. There are racy dialogues, in which the landlord always gets the worse of it; and terse allegories in which the Duke of Buckingham or the Duke of Richmond figures as inauspiciously as Bunyan's Mr. Badman. The Bible is ransacked for texts from the simple clause in the Lord's prayer about our daily bread down to Solomon's saying: 'He that withholdeth corn the people shall curse him; but blessings shall be on the head of him that selleth it.' On the front page of each number was a woodcut as rude as a schoolboy's drawing, but full of spirit and cleverness, whether satirizing the Government or contrasting swollen landlords with famine-stricken operatives, or painting some homely idyll of the industrious poor, to point the greatest of political morals, that 'domestic comfort is the object of all reforms.'"

A writer has well remarked that—"A man may speak with his pen and be heard around the world." This is literally true with Mr. Livesey's writings. The late Mr. Thos. Cook, of tourist celebrity, told us that before starting on a tour round the world he possessed himself of a quantity of Mr. Livesey's publications, some of which he had left at every country he visited! Of course they had a very large circulation in England, for when societies could not buy them he sent them a gratuitous supply; the extent of these gifts are known only to one person—the writer of this article—and he can testify to their largeness. Whenever there was a special effort being made, such as a week's Mission, one or more tea-chests full of tracts were freely offered. Visitors he had many during his 40 years' residence at 13, Bank Parade, and few, if any, were allowed to leave without a parcel of tracts. One visitor on his return meeting a friend in the street, and telling where he had been, his friend replied:—"I know two things you would get." The answer was "How can you know that?" "Very easily said the friend, for every visitor gets the same two things—a discourse on teetotalism and a packet of tracts!" "That's exactly what I got," was the rejoinder. Mr. Livesey's extensive publishing in various shapes indicate that he regarded as paramount—educating the people in the principles of teetotalism. Alluding to this, his biographer, Mr. Pearce writes:—"Douglas Jerrold somewhere remarks—'When Luther wished to crush the devil didn't he throw ink at him.' And ink was the great weapon with which Mr. Livesey attacked the current belief in the supposed good qualities of the 'Devil in solution.'—Alcohol. When no National Temperance Organization existed, he founded and sustained a national organ, and after that had been handed over to his spirited disciples he continued his press propaganda in another form." Mr. Pearce adds to this a calculation which had been made of the money sacrifice of Mr. Livesey in his publishing from 1826 to 1884, including of course his gifts of tracts and handbills; this amounts to a sum that would astound present-day teetotalers! [Anyone who wishes to ascertain the amount can do so by referring to Mr. Pearce's "LIFE AND TEACHINGS OF JOSEPH LIVESEY," page cxxiv.]

As we make frequent references to the works of Mr. Livesey which are in the Preston Free Library, we here give a list of them and specially recommend our readers to visit the Library and consult them:—MORAL REFORMER (3 vols); TEMPERANCE ADVOCATE. There are three copies of this which were presented by the late J. Stubbins, of Birmingham. THE STRUGGLE; STAUNCH TEETOTALER; REMINISCENCES OF EARLY TEETOTALISM; AUTOBIOGRAPHY. ALSO LIFE AND TEACHINGS OF JOSEPH LIVESEY by John Pearce; and LIFE OF J. LIVESEY, by F. Sherlock. All these works are now out of print.

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, POULTON-LE-FYLDE.



J. Livesey

BORN MARCH 5TH, 1794.

DIED SEPTEMBER 2ND, 1884.

The above portrait represents Mr. Livesey about the age of 60 years; we gave one in a supplement to our issue in July last year, that was from a photograph taken when he was 80 years of age. The above portrait shows Mr. Livesey seated in the garden attached to his residence at Bank Parade, he being there photographed. This engraving is from a photograph of a large portrait in oils which any of our readers may view in the Art Gallery of the Free Library, Market Place, Preston. This large portrait was presented to the Preston Town Council by Mr. Howard Livesey in 1891.

JOSEPH LIVESEY.—The two previous chapters were devoted to Mr. Livesey's labours as an author and publisher and we now supply a Character Sketch by the late Thomas Walmsley, which is abridged from "GRAYLOCK'S REMINISCENCES OF THE PRESTON COCKPIT AND THE OLD TEETOTALLERS." We select Mr. Walmsley's Sketch in preference to others because no other historical writer had the close personal acquaintance with Mr. Livesey that he had. He tells us that he had the benefit of Mr. Livesey's addresses on religious subjects before the days of teetotalism. He writes—"I have heard him offer up the most inspiring invocations and instructive and helpful expositions of Scripture. His addresses were essentially practical, and he constantly enforced the importance of personal goodness and mutual helpfulness." Coming to Mr. Livesey's Temperance Work, in answer to the question of "The Temperance Reformers, who were they"? he writes:—"First there was Joseph Livesey, the beloved Father of Teetotalism, a love for whose memory is dearly enshrined in many living disciples of this great apostle. His very personality seemed to consecrate the old Cockpit to its better purpose. His genial presence as he stood before the circular group, seated tier on tier, vividly rises before my mind's eye now. He was the General of the Temperance Movement. He was a pleasant speaker generally with a smile flitting across his pleasant face; he enunciated his views in such plain, homely terms—for he was a master of the Saxon tongue—and such a vein of common-sense ran through the whole tenour of his discourse that even a child could understand him. Joseph Livesey was our guide, counsellor, and friend, the moral power of the movement. 'Mind,' said he, to his co-workers, 'and keep yourselves worthy examples before your fellows;' and the sound lesson of personal honour and consistency he enforced again and again. • • • To Joseph Livesey belongs the honour of infusing life and vigour into the movement. It bore his likeness, his impress, his character. His hand wrote the first pledge, his head planned the first arrangements, his soul inspired the visiting department, [which again

was the life-blood of the Society; he was the great organiser, the leading spirit, the presiding genius, the guiding, directing, controlling intelligence. He it was who by his position, his influence, his pen, and his Press—by the publication of thousands of tracts and by means of his *Moral Reformer*, did more to establish on a sound and intelligent basis, and to extend, enforce and perpetuate the fresh and glorious truth, not only throughout Preston and Lancashire, but throughout England and the World, than any other man, living or dead. I claim this much now for the late leader, whose memory will live in the great history of the Temperance reform movement. Who is there amongst us who did not mark his resolute assiduity, his quick perception, his speedy and wisely directed action? * * * Mr. Livesey's sympathetic nature and kindly manner made him welcome to nearly all working men's homes. He was always the working man's friend. Poor people used to call on him for advice and help—he had, I should think, thousands of letters to write for them, calling attention to their condition, sometimes asking employers if they could find them work. He used to invite the poor Teetotallers to take tea with him. 'More visiting' was his constant injunction. 'Without frequent visitation my decided opinion is that no society can be in a prosperous condition.' He was a grand general. In the *Preston Temperance Advocate*, March, 1834, in giving advice to the members and managers of Temperance societies, he says, 'In the first place let your own example be above suspicion. You are professing to reform the world from intemperance, and unless you set a perfect example in this respect, you will not be shackled in your advocacy, but the cause will actually suffer from your connection with it. If you mean to be extensively useful in advising drunkards to give up altogether, you must be able to present to them your own example of abstinence. And, although the principles of Temperance do not directly include moral character in other respects, it is still advisable to have no leaders or advocates whose moral deportment generally is not exemplary.' "

We had purposed to pass in review the numerous references in previous chapters to Mr. Livesey's labours as leader, organizer, visitor, missionary, lecturer, author and publisher; we could have added to some of these, for we had opportunities for knowing of his work which are possessed by no one else. Our limited space, however, precludes any addition, or even the briefest reference, to what has already appeared. Commencing in our issue for July, 1897, sixteen chapters have been devoted to information as to the very EARLIEST DAYS OF THE TEETOTAL MOVEMENT, and in each one of these will be found some notice of the work done by Mr. Livesey in the respective spheres of labour above named. Hence our readers have had the opportunity of knowing to some extent how very largely the cause of teetotalism has been helped by him. We have purposely reserved space for a special notice of Mr. Livesey's life in a period long preceding the time dealt with in any of our preceding chapters; we do this because we think it will be valuable to the very numerous class of our readers who are connected with Bands of Hope.

ENCOURAGEMENT TO PERSEVERANCE IN YOUNG PEOPLE.

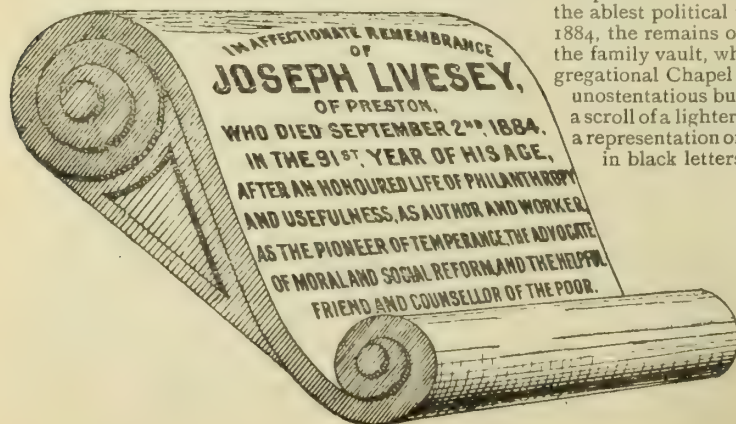
Mr. Livesey's early life was one continued desperate struggle to obtain knowledge, and that, too, under severe and most depressing circumstances; hence we think it may be of service to our young readers to have some particulars of his indomitable perseverance amid fearfully adverse surroundings. The perusal of the few particulars which our limited space will allow us to give from his published AUTOBIOGRAPHY *should certainly stimulate and encourage our young readers to copy*

his grand example, which ought to inspire even the very poorest to be hopeful and to manfully fight the battle of life however great the difficulties may be which beset their path. If they but copy Mr. Livesey's resolute and patient doings in his early life they may hope, like him, to be of service in their future years, in some department of the great and benevolent work of converting the existing millions of the class styled "the masses," who, unfortunately for themselves, still remain the slaves of appetite and mischievous customs, wasting their earnings and injuring their health by drinking intoxicating liquors. Our young readers will have learnt from the many preceding chapters in this series of articles, especially from the last three and the earlier portion of the present one, the great work Mr. Livesey did in connection with the movement for spreading teetotalism—not only locally but throughout the kingdom. To this, however, must be added his extensive labours in all the great agitations, local or national, that had for their object the elevation of humanity or the relief of any unjust burdens from which the people were suffering. His birthplace was a most humble cottage in the adjacent village of Walton-le-Dale, and he had only reached the age of seven years before both his parents died, leaving the orphan boy a charge upon his grandfather, who occupied a very small farm in the township, which had, what was very common in those days, a part of the premises devoted to hand-loom weaving. The father was a hand-loom cloth manufacturer and the grandfather, in order to succeed to the business of the deceased and take charge of the little orphan lad, left his farm and removed to the village house. In the business he thus undertook he was most unsuccessful, lost his all, and had again to turn to hand-loom weaving for a bare livelihood. The boy was then about ten years of age, and in addition to helping his grandfather and uncle in minor matters appertaining to the loom, he had, by the death of his grandmother, to assume most of the household duties she had fulfilled! That singular position enabled him (he writes) to become pretty proficient in all kinds of labour connected with domestic duties; he tells us that the experience then obtained greatly fitted him in after life when visiting the poor (and he was a most extensive visitor) to give them thoroughly practical advice on their household management! Stern necessity compelled that the orphan lad should begin hand-loom weaving at the earliest possible moment; and this was to be carried on in a dismal and exceedingly damp cellar. In that gloomy place there were three looms worked by the grandfather, uncle, and a stripling who was destined not only to become the "FATHER OF TEETOTALISM," but destined also to become one of the leaders in all the great movements of the century—educational, social, sanitary, moral and political, for he ultimately became prominent in every public effort to enlighten the minds, improve the homes and purify the lives of the people. Little did the poor weaver lad, as he most industriously worked at his loom in that cellar, think of his future destiny! Young reader if you are surrounded with depressing circumstances *be encouraged and stimulated by what Joseph Livesey accomplished.* Dwelling so much upon that cellar in which he so long and so perseveringly laboured at the loom, we determined to pay it a visit, which we did only a few days ago, and any Band of Hope boy whom this article may interest may do so, for the house is occupied by a teetotal family named Dougal, who showed us great kindness in our inspection. The house is exactly opposite the Police Station; it is not the birthplace of Mr. Livesey as has often been conceived; that house was in the same row of buildings but we were unable to positively fix it. Mr. Dougal is by trade a tin-plate worker, and the front portion of the house is devoted to the sale of newspapers, &c. A great change has been effected in the exterior of the

house since the "Walton Weaver Boy" spent seven years in the dismal cellar; new and lightsome upper windows have replaced the former ones, and a coat of cement has covered all the old brick frontage. Perhaps the greatest improvement is that done to the cellar which beforetime had to the front one small window, and that very little above the level of the footpath. By excavating an outside space and placing therein a set of steps, at the foot of which there is an entrance door which is filled in with panes of glass, the inner aspect of the place has been quite transformed as regards light and healthiness. A remnant of the old stairs so often trod by the orphan boy is there, but in a fresh position; Mr. Dougal is pleased to point out to visitors the various changes, and never fails to call attention to the exact spot where the lad's feet rested and his legs rose up and down as he worked the treadles of his loom! And now we turn to Mr. Livesey's AUTOBIOGRAPHY; he writes:—"This cellar was my college, the "breast beam" was my desk, and I was my own tutor. Many a day and night have I laboured to understand Lindley Murray, and at last by indomitable perseverance what long appeared a hopeless task was accomplished without aid from any human being. . . . Anxious for information, and having no companions from whom I could learn anything, I longed for books, but had no means with which to procure them. There was no public library and publications of all kinds were expensive, and if I could succeed in borrowing one, I would devour it like a hungry man would his first meal. Indeed, few of our young men can have any idea of the contrast betwixt the present and the past as to the advantages of gaining knowledge. At the period I refer to there were no National Schools, no Sunday Schools, no Mechanics' Institutions, no Penny Publications, no Cheap Newspapers, no Free Libraries, no Penny Postage, no Temperance Societies, no Tea Parties, no Young Men's Christian Associations, no People's Parks, no Railways, no Gas." What an amazing change since that date, which will be fully 90 years ago! What tremendous advantages have the young people of the present day compared with those of the weaver lad! After referring to the very high price of food at that period owing to war, he speaks of his savings, all of which he spent in buying books, and gives us this graphic description:—"My first book-case consisted of two slips of wood, value about eightpence, hung to the wall by a cord at each end, and the first work placed upon these anti-aristocratic shelves was 'Jones' Theological Repository,' a periodical of a number of volumes, which I had got at second-hand. I shall never forget as I descended the cellar stairs how I sometime turned back to look and admire my newly acquired treasure!" . . . The day seemed too short for my love of reading, and as often

as I could I remained to read after uncle and grandfather had retired to bed; but I was allowed no candle [this was, of course, owing to their poverty] AND FOR HOURS I HAVE READ BY THE GLARE OF THE FEW EMBERS LEFT IN THE FIRE-GRATE, WITH MY HEAD CLOSE TO THE BARS!" Young men who read this will be ready to silently offer up a prayer of thankfulness for the very great educational privileges they now possess. He remarks:—"While thousands of costly volumes lie dormant, unopened and unread by their owners, the backless volume of a borrowed book was read by me with eagerness. What I would have given at that day to have had the opportunity afforded by the Preston Institution to have availed myself of its valuable library—a privilege too much undervalued by the working-classes at the present time." The mention of the Preston Institution (established first in Cannon Street and next in the fine building opposite Avenham Walks, now the Harris Institute), reminds us that it was originated by Mr. Livesey, and a copy of the little circular he issued convening a preliminary meeting on the 11th of September, 1828—(which was attended by six persons)—may be seen framed in the Harris Institute, Avenham. Reverting to his life at the loom he writes:—"For seven years I worked in the corner of that damp cellar, really unfit for any human being to work in—the fact that from the day it was plastered to the day I left it the mortar was soft, the water remaining in the walls—was proof of this. And to make it worse, the Ribble and Darwen overflowed their banks and inundated this and the cellars adjoining. It has often been to me a subject of perfect surprise how I bore up and escaped with my life." Our limited space prevents us quoting more of the hardships of Mr. Livesey's youthful days, but we hope what we have given will be of some service to such of our young readers who may be beset with difficulties. To them we say—in all times of depression take courage from the early life of the "Walton weaver boy" who, writing of his struggles, says:—"I had always a hope that better days would come, and brighter days did come as my subsequent history will show." It is to be regretted that Mr. Livesey's AUTOBIOGRAPHY is out of print,* it is so full of instruction specially valuable to young people; in his preface to it he says that it contains "*useful hints that may enable them to escape the ills of life and prompt to a course of virtue and holiness.*" One prominent trait of his character may be stated in the words of Scripture:—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "After a life extending over ninety years, he sunk like a victorious summer sun, leaving a name to be remembered as that of one of the noblest workers in the cause of social and political progress which the age has produced"—this verdict we quote from one of the ablest political writers of the day. On Sept. 5th, 1884, the remains of Joseph Livesey were interred in the family vault, which is situate just behind the Congregational Chapel in the Preston Cemetery. On an unostentatious but massive block of gray granite rests a scroll of a lighter shade of the same durable material, a representation of which with the inscription it bears, in black letters, we here subjoin:—

[* Our readers may see it at the FREE LIBRARY, where there are two copies.]



EARLIEST DAYS OF THE TEETOTAL MOVEMENT

BY WILLIAM LIVESEY, POULTON-LE-FYLDE.



THE TEMPERANCE TEN COMMANDMENTS.—This is the title of an article by Joseph Livesey in his *Temperance Advocate* for July, 1834, and though published sixty-four years ago it is quite as valuable to-day as then, and hence no apology is needed for giving it as one of the chapters in this series. Our readers, young and old, will do well to read these "Commandments"—not hastily, but seriously; yea, devoutly. A blessed day would it be for the cause of

Temperance if all its members kept these Commandments. It is a source of great grief to those who labour in the cause to know that so many fail to keep their pledges, and it occurs to us that these "Commandments" might profitably be printed for the purpose of giving a copy to everyone immediately on signing the pledge; the first of the ten is most applicable to that occasion.

THE TEMPERANCE TEN COMMANDMENTS.

1. You must not violate the vow of abstinence contained in your pledge. Never let interest, appetite, or the persuasions of others induce you to forfeit so important an engagement. Remember that the eye of God and the eyes of men are upon you, and that to violate your pledge would be to disgrace yourselves and the society of which you are a member; to destroy your own peace, and to incur the displeasure of the Almighty. Stand fast in the liberty wherewith Temperance has made you free, and be not deceived or entangled with any kind of intoxicating liquor.

2. You must discountenance all the causes and practices of Intemperance. You must remember this distinctly, at all times and in all places where drinking is practised. At births, christenings, weddings, funerals, sales, footings, rearings, club meetings, and at every holiday, you must not only abstain from intoxicating liquor yourself, but you must shew no countenance or favour to any custom which leads others to take it.

3. You must make your family a temperate family. Explain the subject to your wife and children, and endeavour to excite their feelings in its favour. Let them feel the benefits of sobriety by providing for them, as far as you are able, plenty of food, decent clothing, and every thing comfortable. Educate your children, and bring them up in the fear of God. Make your own fireside your home, and when you go abroad, delight to have your family with you. Temperance is the handmaid to domestic happiness.

4. You must be regular in your attendance at the Temperance Meetings, and as far as you are able assist in communicating any information which may be useful. An hour or two spent in this way will be amply repaid by the good which you will receive. No material change can be expected in the habits of society, nor proficiency among the temperance people, without agitating the subject as much as possible, and you must not be unwilling to take your share of the burden.

5. Do all you can to convert drunkards to the paths of Temperance. Enjoying happiness yourself, endeavour to extend the same blessing to all around you. Inquire after all the drunkards in your neighbourhood; visit your old pot companions; give them tracts; bring them to the meetings; and reason with them upon the importance of giving up drinking. Do not be discouraged if your labours are not immediately successful; persevere, and you are sure to succeed.

6. Exercise charity towards your fellow-members. If any be poor, and suffer loss through becoming temperate, be ready to lend your assistance in every way you can. Watch over your weaker brethren; encourage, and strengthen, and warn them to avoid temptation. Never be forward to believe the slanders which are circulated concerning them. If any should fall, instead of being ready to reveal their faults, go to them and endeavour to restore them in the spirit of meekness.

7. Seek fresh company. If your old companions will not unite with you in the pursuit of Temperance, do not unite with them in any course that would have a contrary tendency. More persons fall through the influence of company and friends (so-called) than from any other cause, and therefore it is very important to make a fresh choice of companions. You must court the friendship of consistent temperance people, and being united with such, you will find a constant increase of confidence and pleasure.

8. Never be ashamed of Temperance. Whatever company you are cast in, stand to the cause like a man. It is a great honour to belong to a society of sober persons; and although men may taunt you for your singularity, in reality they will respect you for your decision and firmness. Why should any man be ashamed, be his rank whatever it may, of a reformation which is calculated to remove England's greatest bane, and to diffuse peace and happiness abroad?

9. Pay all your debts as soon as possible. Nothing is more calculated to adorn the Temperance Cause, to prove your sincerity, advance your character, and more effectually to put to silence the ignorance of foolish men. And so far as you are able, try to make restitution to those whom you have injured when pursuing your folly.

10. Cultivate every personal and social virtue. Adhere strictly to truth, both in conversation and in your public addresses. Let not your zeal for Temperance degenerate into railing or revenge. Learn the Christian lesson of overcoming evil with good. Although careful and economical, beware of penuriousness; be ready and willing to relieve the poor and to assist in every good work. Attend strictly to the principles and duties of industry, honesty, charity, and religion. Be faithful to every religious observance, according to the dictates of your own conscience. Temperance shines the most brilliantly, and is in the safest keeping, when associated with piety to God and love to man.

We prefaced the foregoing "COMMANDMENTS" by a reference to the first, which deals specially with persons *joining the pledge*. The painful proportion of pledge-breakers was always a source of much anxiety to Mr. Livesey, and he proposed several plans for dealing with the lamentable relapses. Still, regrettable as

was the percentage of such cases, they would have been much greater only for the extensive visitation systematically then carried out. Mr. Livesey was constantly urging visitation—(in which work he set such a grand example)—and this visitation embraced several methods of dealing with pledge-signers, all of which were to help them in one way or other to keep faithful to their membership. The first "Commandment" shows the serious light in which he would have the signer to regard that act of his. We give one illustration of Mr. Livesey's proposals for dealing with the difficulties which beset this matter. After urging the visitation of drinkers, with a view to their being induced to join the Society, he writes:—"Besides these [the intemperate] those who are candidates for membership should be visited previously to their being enrolled as members, for this is of great utility in preserving the purity of the Society. At the end of one month, after being visited, if they have been consistent they are made members and receive a card. In Preston a great number of these cards are framed and hung up in the houses of the members." This plan, as suggested by Mr. Livesey, is in very striking contrast with what we have ever seen adopted, and we do not find any record of its being enforced by the Preston Society in its earliest days. Still, far, far more attention was paid to "preserving the purity of the Society" in 1832-3-4 than in these latter days. Mr. Grubb calls special attention to this in his preface to the volume of Anderton's poems, in which he speaks of the splendid work done by the early advocates and the great sacrifices they made. He quotes the Third Rule of the Preston Society in its earliest days, which was as follows:—"In cases of delinquency the member shall be visited by one or more of the committee, and, if deemed irreclaimable, expelled by them; the expulsion to be read up at the next public meeting." We have been present at the Cockpit when the names of the irreclaimable were read out as being no longer members of the Society. Mr. Grubb follows the quotation of this rule by remarking:—"I need not ask how many of the existing temperance societies have rules like the foregoing, or how many committee men now undertake such delicate duties as were assigned to them by that rule." On reference to the minute-book of the Preston Society entries are found of the reports of visitors to pledge-breakers, and it is evident that these reports were not treated in a formal manner but received great attention. The fact that individual cases were brought under discussion proves such to have been the mode of procedure, and there are resolutions which show that while some on the lists were—as the rule states—"deemed irreclaimable," others were, by resolution, given a period of further trial. In the records of subsequent committee

meetings we find further resolutions—founded on the reports of the visitors as to the consistency of the probationers—which declare they shall be reinstated in full membership. Present-day committees will, no doubt, read what we have been recording with some surprise; they will wonder what sort of "machinery" was in operation in those early days to enable such very painstaking proceedings with pledge-breakers. This fact will at once show how the operations were carried out:—At that time the population of Preston was less than one-third of what it is at present, and yet the Society had at least 28 (most likely more) visitors who were styled "captains," and one part of their duty was "watching the conduct of members"; another part was to seek out (in their respective districts) as many persons as they could who were drunkards and do all in their power to influence them to come to the Cockpit meetings. Did they succeed in that effort, we know that they would hear the fervent appeals of men who were once of like failings with themselves, whose speeches would "hit right home" and probably lead to the conversion of those whose presence had been induced by the appeals of the visitors. We hear little now-a-days of the conversion of drunkards; in the early period the conversions were not only numerous, but, what was of vast importance, no sooner did drunkard's get converted than they became speakers labouring to reclaim others of the same class from out of which they had been rescued. We hear in these days of all kinds of "REVIVALS," and it would be a revival extraordinary, and one that would astound "outsiders," if go members of the Preston Temperance Society were found engaged in the work of "watching the conduct" of newly-signed members, with the benevolent object of doing all they could to strengthen them in their good resolves, and helping them to be faithful to their pledges. Then if, in addition to that "labour of love," these go were known to be "seeking out drunkards" and influencing them to come to the weekly meetings; if go were found at work in these two spheres of labour, then would be seen the greatest of all "revivals" of this century! We name go because that would be the proper number seeing that the population of Preston is more than trebled since the years when the Society had 28 "captains" engaged in the grand work we have recorded. Surprise now-a-days is often expressed at the vast number of drunkards who were reclaimed in the earliest days; such surprise arises from ignorance of the vast extent of work done by the men of 1832-3-4; could an "army" of men now be found to do the same amount of work and on the same lines, the same striking, and greatly to be desired, results would follow.

EARLIEST DAYS OF THE TEETOTAL MOVEMENT

By WILLIAM LIVESEY, POULTON-LE-FYLDE.



VISITATION.—Our series of chapters on "THE EARLIEST DAYS OF THE TEETOTAL MOVEMENT" have necessarily included frequent reference to that now much neglected, but most important, duty—VISITATION. Not casually but systematically as it was done in the *earliest days*, when it led to such blessed results. That veteran octogenarian teetotaler the late Myles Pennington, who has left us the legacy of his voluminous manuscript of "REMINISCENCES OF THE EARLY

TEMPERANCE MOVEMENT," thus wrote :—

"The VISITING missionaries on a Sunday morning sought out the drunkard at his wretched home, talked to him kindly, invited him to the teetotal meetings, pointed out the good effects of temperance upon themselves, and by such means *hundreds of poor drunkards were led to change their course of life and become Christians.*"

The Chaplain of the Preston Gaol at the period about which we write [Rev. John Clay] in testifying to the extensive reformation work of the Preston Society uses almost the same words as Mr. Pennington. Speaking of the efforts of those early temperance reformers, he said they had been the means of "*converting the ignorant and drunken infidel into a serious and sober Christian.*"

It is quite manifest from what we have given in previous chapters that the men of the earliest period saw it indispensable to SUPPLEMENT, and *largely supplement*, their platform work without that of VISITATION. And it is proved beyond all doubt that as large a share of the marvellous success which followed their labours was due to visitation as to their platform efforts. It is very, very saddening to hear in these latter days such a "Gospel of Despair" in the suggestion that it is useless to attempt to convert the drunkard, and that all our efforts must be concentrated to the prevention of the young from falling into habits of intemperance. What was accomplished sixty-five years ago may be done now; of that there ought to be no doubt.

The "Gospel of Despair" which we have referred to, has to a great extent been evoked by the large per centage of relapses. We briefly alluded to this in our last, and stated that while they were pained by relapses in the earliest days, the per centage was far, far smaller than in these latter days. The following extract will show "the reason why":—"They [the pledge breakers] are not abandoned—they are VISITED by those who speak to them with CHARITY and KINDNESS, and whose efforts, I believe, in no instance has yet been known to fail in restoring them. They are not upbraided but counselled to steadfastness, and warned to keep free from temptation." The same writer furnishes good counsel to the visitors speaking of the "seeking out" of drunkards; he gives this excellent advice to the visitor, both as to his deportment and his speech—"You must evince nothing but good temper, however unreasonable in their talk or offensive in their manner, you must use no censures; it must all be kind persuasion and expressions of sorrow for their condition, and a promise of help if they will endeavour to reform."

It is grievous to know that such a calumny could be given currency as that of asserting the earliest teetotalers "put teetotalism before the Gospel," some varying the slander by saying "they put it in place of the Gospel." An extract from the writings of the great leader of the movement will fully prove that such statements are devoid of truth. In the earliest [unabridged] edition of Mr. Livesey's Malt Liquor Lecture there is a section headed "The love of sin and sinful practices," from which we quote a few of the concluding sentences. He writes [1834]—"When abstinence is accompanied with true penitence of soul, and leads to an attendance upon the means of grace, and to a religious life, there is a fair hope of perseverance, but not otherwise. Hence, as temperance, in the first instance, is the restorer of reason, and a deliverer from the shackles of the ale-bench, all who feel interested in the completion of our temperance reformation, should, at proper times and places, endeavour to bring every reformed drunkard under the influence of that gospel which is the power of God to complete salvation. And perhaps no stronger recommendation could be given of our system than this, that an increased attendance at churches and chapels and a revival of religion have generally followed the successful establishment of Teetotal Societies." That such was the case we fully showed in the 10th chapter of this series of articles which appeared in the April (1898) issue of this paper.

We conclude this chapter on the VISITATION work of the men of the earliest days of the teetotal movement with the subjoined from the pen of Joseph Livesey,* who published it as a special tract, which had appended to it—what none of his other tract issues had—his autograph; it is headed :—

"THE CHRISTIAN DUTY OF VISITING THE POOR."

"There is need, again and again, to remind our teetotalers of the much neglected duty of *visitation*. Without frequent visitations, my decided opinion is that no society can be in a prosperous condition. Our ordinary meetings are thinly attended: people don't flock to them and crowd the doors as they did thirty or forty years ago: and unless *we go to the people*, the great mass will remain untaught and uncared for. Without the experiment, no one knows the value of visitations. The poor fellows who are enslaved to drink cherish the idea that nobody cares for them; and when you go and sit down by their fireside, and talk to them in a kind and sympathising spirit, they are delighted to find that they have some one who is still anxious for their welfare. It is on these occasions that the wretched victims of appetite and custom begin to experience a hope that after all they may get delivered from their besetting sin. The wife is sure to help you, and to do all she can to make your words impressive; and the children listen with delight. It is by these services that our meetings are to be replenished. We should never call empty-handed, we should never leave a house, nor part with a man in the street, without giving him something to read. The paper serves to impress upon his mind what we have said to him. A staunch teetotaler should never be without temperance papers in his pockets, and committees ought to spend much more in this department than they do at present. I should like to see every district flooded with temperance papers. In all our temperance labours we should get as *low down* as possible. It is not the righteous but *sinner*s that need

our help. Christ condensed all the commandments into *two*, one being this—"Thou shalt love thy neighbour as thyself." But how can we be said to love our neighbour whom we never see, never call upon, and never enquire after? Many teetotalers are fond of "demonstrations," but those who take a wider and more Christian view, delight more in visiting and teaching the residents of the *slums*, helping the downcasts, remembering that we are all of one flesh, children of the same Parent. Here indeed shines the bright example of the Lord Jesus. The interests of the poor, the wicked, the lost, the friendless, were near His heart. He delighted in the companionship of the lowly. The Jews would have condemned to death the woman taken in adultery, but what says Jesus? "Neither do I condemn thee, *go and sin no more.*" Read His conversation with the woman of Samaria—one who had had five husbands, and was then living with a man who was not her husband. How different the tone of His discourse to that of many of His followers! The same kind and compassionate feeling was displayed at Simon's supper table, where the woman, a great "sinner," washed His feet with her tears, and wiped them with the hairs of her head. What a contrast is the teaching of Christ's parables with that of others! The prodigal son's return and the father's heart overflowing with compassion; the good Samaritan taking pity and relieving the man who had fallen among thieves, and who was passed by and left suffering by the Priest and the Levite;—these are certain lessons of love and pity which we should all imitate. If one in a hundred go astray, He teaches us that we should seek him out and bring him back, rejoicing more over his restora-

tion than over the ninety and nine who remained in the fold. It is a question for Temperance people to consider seriously how greatly behind they are in love, compassion, pity, kindness, and self-denial, their great Teacher, who went about doing good. We want more *practical religion*; more feeling, more sympathy for the sufferings of others. We should seek out and save, if possible, those who appear to be lost. "The want of sympathy," said a late judge, "is the sin of this age." The Temperance people should be pioneers in this work of universal charity. There should not be a drinking man untaught, uncared for, unlooked after, nor a drinker's house unvisited. If *visiting* was made a Christian duty, not merely the duty of a committee, but the duty of all, according to their time and opportunities, we should then have a full acquaintance with each other, learning to bear one another's burdens and thus fulfil the law of Christ. The influence of *caste* seems to be getting worse. We want a change. As much as possible we should all mix together, the rich and the poor, the wise and the unwise, the good and the wicked. Not that we need to renounce either private property or private rights, but the mixing should be one of kindness, humility, love, charity, and good will."

* Most of our readers will be uninformed as to the vast extent of visitation work done by Mr. Livesey, especially in the earliest days of the movement. Indeed, it had been his life-long work for we find that when giving evidence in 1834 before the famous Parliamentary Committee on Drunkenness he said:—"During the last two years I have made it my regular employment on a Sunday morning to go and visit the poor part of the population and ESPECIALLY THE HOUSES OF THOSE ADDICTED TO THE VICE OF DRUNKENNESS." This will show that Mr. Livesey was at work "seeking out" the drinkers with a view to their conversion so early as 1832.

The Earliest Days of the Teetotal Movement.

By W. LIVESEY, ELDEST SON OF THE LATE JOSEPH LIVESEY.



IN our issue of July, 1897, we commenced a series of CHAPTERS with the above heading; these were continued monthly until January, 1899, altogether NINETEEN CHAPTERS. It had been intended to add a few more Chapters, but this was rendered impossible by the long continued illness of the writer. Had not the series been thus interrupted the next chapter to have been published would have been devoted to a notice of the labours of Thomas Whittaker and James Teare,

and following them a notice of Joseph Dearden, who was the earliest historian of the teetotal movement. Also notices of the important visit of Edward Morris, of Glasgow, to Preston, in 1832, with his successful advocacy of teetotalism, in Scotland especially, in conjunction with John Finch, of Liverpool, who also received his teetotal inspiration at Preston, together with some notice of Mr. Finch's other labours.

Having in our issue for December last given a lengthy notice of the life and labours of Thomas Whittaker it is unnecessary now to add to it. Those who desire to know more of his missionary work must refer to his interesting volume, "LIFE'S BATTLES IN TEMPERANCE ARMOUR," which he dedicated as follows:—"To Joseph Livesey, the founder and life long upholder of the Society to which the labours of my life have been devoted, I dedicate, in high esteem and affection, this book." The volume is in the Temperance Hall Library.

James Teare, like Thomas Whittaker, spent most of his life as a Missionary, both travelling through the length and breadth of the land. The former died in 1868, but the latter lived on till 1899. As they both started from Preston at about the same time it will at once be seen that Whittaker's missionary work extended over about double the period of Teare's. After 1836 Preston saw little of either of them; indeed it had very little of Whittaker's labours at any time, seeing that he only became a teetotaler in 1835, having been converted in that year by Preston Advocates whilst visiting Blackburn, where he then resided.

James Teare was a native of the Isle of Man and was a most thorough Manxman in his speech. He was resident in Preston when the Temperance movement began in 1832, where he followed the occupation of a shoemaker, and Preston had the full benefit of his earnest labours for the years preceding his starting out as a paid Missionary. Besides labouring those years in the town he occasionally formed one of a party of unpaid advocates who visited various places in Lancashire to either establish societies with a teetotal pledge or to induce societies already in existence to adopt that advanced and much-needed pledge. As a speaker he was intensely earnest even to impetuosity, with a most pronounced Manx accent; and he undoubtedly did good service to the cause in Preston prior to his leaving it 1836 in his new capacity of Missionary. He visited every town of importance in England, also extending his advocacy to Scotland, and to his native land—Mona's Isle. He went out entirely independent of any League or large Central Association, and with respect to remuneration for his labours he left that an entirely optional matter.

It is a rather curious coincidence that the remuneration received by the two most prominent and successful pioneer labourers for the establishment and maintenance of teetotalism—James Teare and Thomas Whittaker—who left their respective employments to plant and nourish the new reform—(if their accumulated wealth be regarded as an index to the amount of remuneration received by them for their labours)—were about equally remunerated by the Societies they had so well served. Teare, by his death so early as 1868, had only devoted *half* the number of years as a Missionary and Advocate that Whittaker did, and Whittaker's accumulated wealth (£12,000) was about double that of Teare's, which would seem to indicate that the annual average income of both to have been about equal. This should modify if not prove the groundlessness of the allegation that the Temperance public have not rewarded their servants. The amount which Mr. Teare was able to bequeath to his relatives conclusively proves that the Societies and friends for whom he had laboured as a Pioneer Temperance Missionary, had not neglected their duty towards him.

Teare's most extensive and successful labours were in the farthest western corner of the kingdom—in Cornwall. He was a Wesleyan local preacher, and Wesleyanism was to the front in Cornwall. In addition to this, there is much in common in language and habits with Cornishmen and Teare's countrymen—the Manx. Altogether he was so popular in the West of England that the Western Temperance League organised a subscription as a testimonial on his behalf, and on October 2nd, 1860, he was presented at Bristol with the sum of £788. Preaching on a Sunday and speaking nearly every night in the week in his usual impetuous style no doubt greatly tended to shatter his nervous system and led to his death at Manchester, on March 16th, 1868. He was interred in the cemetery at Harpurhey, near Manchester.

In addition to Mr. Livesey's historical publications, the Preston Society had the benefit of no less than three active workers who compiled Histories of the movement. These were eye witnesses of most of the facts they recorded, and hence their histories are invaluable in an age in which not a few gatherers up of material at second or third hand have made very erroneous statements. The names of the trio of local Historians are Joseph Dearden, Thomas Walmsley, and Myles Pennington. The last-named wrote the fullest history, but he died before it was put to press. Full particulars of this voluminous MSS. History appeared in the first Chapter of this series of articles—*Upward* for July, 1897.

We have quoted largely in various Chapters from all these three historians. In addition to our quotations from Thomas Walmsley's writings, we must put on record the fact that the Preston Society had no more earnest, active, or self-sacrificing advocate and labourer in every department of the Society's operations than he. The writer is specially indebted to him for his valuable assistance in continuing Mr. Livesey's Tract Depôt for five years after 1884—the year of Mr. Livesey's death. This extension of a most useful work was undertaken in response to a desire expressed by Mr. Livesey on his sickbed. At that time (1884) my father had maintained, at considerable monetary loss, his Temperance Publication Depôt for 52 years!

Mr. Dearden held an office in connection with the Corporation of Preston, which enabled him to give a large portion of his time to the cause of Teetotalism. He was a most industrious collector of facts and recorder of statistics—not only in connection with the temperance movement, but also concerning all public matters; hence his value as a historian. He was frequently applied to by the editors of the local papers for dates of past events, so the temperance cause had in him a historian who might truly be said to have "facts and figures at his finger ends." He was a considerable contributor to the correspondents' column, not only in Preston papers, but also those of Manchester and other towns, for whenever he heard or saw an incorrect historical statement regarding the teetotal movement he instantly exposed the inaccuracy, being generally able to do so on the best of all possible grounds, from personal knowledge.

Referring to his newspaper controversies in his last work—"DAWN AND SPREAD OF TEETOTALISM," he writes:—"It is a cause of satisfaction to me that my facts and dates, though sometimes attacked, have never yet been proved incorrect. Strange to say, those who have questioned them have been persons from a distance who had to obtain information at second hand. Not only had I access to the minute book and original documents of the Preston Society, but I have been personally concerned in very many of the events I have had to record." Mr. Dearden was an indefatigable worker in every way in which he could make his services useful, including the now so much neglected work of VISITATION. He died at his residence in Buttle's Court, Fishergate, in 1875, aged 64.

We now turn to the extensive labours of Edward Morris, of Glasgow, who paid a somewhat lengthy visit to Preston in 1832, during which he laboured most abundantly in the cause. Travelling on commercial business, on his way through Scotland and on to Preston, he lectured in most of the towns he visited; in all, on his journey to Preston and back to Glasgow, he delivered 120 lectures and sermons! He published a volume—"History of the Temperance and Teetotal Societies in Glasgow; also sketches of these Moral Reforming Institutions in Great Britain, Ireland, America, and other lands, with a defence of the same." He was of a poetical turn of mind and his History abounds with his verse. Two of his poems were composed in Preston,—we believe at Mr. Livesey's house, and in respect to the first of them he says that it was originally delivered "at the conclusion of one of my temperance lectures in the Cockpit." This poem consisted of nine verses, and was published in Mr. Livesey's "Moral Reformer" for November, 1832. On comparing that copy with the one in Mr. Morris' History some verbal alterations appear, and we quote one verse of it from the "History." In the earliest days the poem was frequently sung at temperance meetings and tea-parties. It was addressed—"To the Members of the Preston Temperance Society," and the verse in question ran thus:—

"What evils Intemperance with thine can compare,—
What wailing and anguish, and wide-spread despair,
Abound in thy dwelling! Thy region is death,
And poison comes forth from thy terrible breath."

The second poem he composed at Preston was, he tells us, suggested to him by taking up a book at Mr. Livesey's house which contained statistics that must have been something like those now annually given as "Our National Drink Bill." These suggested a poem of twelve verses, entitled "The British River of Death." In connection with it Mr. Morris issued a most impressive address "To the Young Men and Women of Preston," in which he introduces the statistics contained in the poem. This address appeared in Mr. Livesey's "MORAL REFORMER" for December, 1832; it was also printed as a leaflet for

general circulation in Preston. Immediately on his arrival at Preston (he tells us) he was invited to Mr. Livesey's house, and there joined at tea by a number of earnest workers in the cause, when arrangements were made for his speaking at several meetings. Many pages in his History are filled with interesting narratives of what occurred in Preston, of which town he speaks in terms of rapture. Evidently he got inspired at Preston for his future incessant labours in the cause. Arriving at Glasgow, warmed by the fervour of Preston Teetotalism, he attempted to get the Glasgow temperance people to follow the example of Preston, and discard the merely anti-spirit pledge and adopt that of teetotalism; but he found that the Scotch "cold shouldered" his suggestion. He tells us that "the leaders were crying 'be cautious! look before you leap.'" But Morris was not the man to stand still, and he, to quote a phrase of Abe Lincoln, "kept pegging away at it." At last, by the aid of Mr. John Finch, of Liverpool, who also got his inspiration from Preston, he was able to establish the first Teetotal Society in Glasgow, on September 16th, 1835.

Mr. Finch spoke at that meeting, which was presided over by Mr. Morris, for an hour and a half, when this resolution was carried:—"That the old society pledge be abandoned and the society meeting there adopt the clean pledge of the Preston friends, namely—'not to take or give any drinks of whatever kind that can cause intoxication.'" The reader will not fail to notice the unusual wording of this resolution containing the words "the clean pledge of the Preston friends" which shows how very thoroughly Mr. Morris had got influenced by his visit to, and labours at Preston. The motion was carried, and 37 persons signed the pledge, the first name thus given being—"John Finch, of Liverpool, Honorary Member." Mr. Morris's name comes second. If our space had permitted we would have given many extracts illustrative of Mr. Morris's great exertions to get the Scotch people to discard the anti-spirit pledge and adopt that of teetotalism. We make only one brief quotation. He writes—"In those days at the two extremes, as in the middle ranks of Society, total abstinence was not simply unpopular but detested; few men we think have stronger claims to bravery than the early pioneers of the abstinence reformation in Scotland."

We can truly add that the same may be said of the grand work done by the men of Preston in the very earliest days of the teetotal movement. Never in all the history of that movement was as much real reformation accomplished and that, too, "without money and without price." In the notices of Mr. Morris's extensive labours in Scotland he signs himself "Honorary lecturer of the Glasgow Total Abstinence Societies."

John Finch, of Liverpool, had two memorable experiences in his visits to Preston, very early in the temperance movement. At his first he induced Thomas Swindlehurst to sign the anti-spirit pledge; that being the pledge of the Liverpool Society. At his second visit he found Mr. Swindlehurst had made a great advance on the Liverpool pledge by having not only become a teetotaler but an advocate of the better plan, and he bore in his wonderfully improved appearance, undoubted proofs of the excellence of entire abstinence. Besides all this, Mr. Finch found that teetotalism was doing a great work in Preston, in the conversion of drunkards. Under such conditions we need hardly say that Mr. Finch warmly welcomed teetotalism, and became, and ever after remained, one of its most earnest, powerful, and self-sacrificing advocates.

We have already shown how very largely he contributed to the formation of the first Teetotal Society in Glasgow. In Edinburgh also he did a great work; but his crowning act in Scotland was the

conversion to teetotalism of Mr John Dunlop, the founder of Temperance Societies in Great Britain. This great advance by Mr. Dunlop was the subject of an article in the "Liverpool Temperance Advocate" of November 26th, 1836, headed "The great Champion of Moderation converted to Total Abstinence." The importance of Mr. Dunlop's conversion by Mr. Finch cannot be overrated. We hasten to briefly notice the great work which Mr. Finch did in Ireland. Travelling in Ireland on business, he held meetings in every place he visited. Our space does not admit of details. In Mr. Livesey's "Reminiscences of Early Teetotalism" we read—"During one business journey he held meetings in twenty-four places." That is what he effected in *one* journey, and during his business journeys in England, wherever it was possible to arrange for a meeting, he caused one to be held, and always addressed it effectively and often at considerable length.

In connection with the spread of teetotalism in Ireland, we must briefly notice the efforts of Robert Guest White, High Sheriff of Dublin. This gentleman, through Mr. Livesey, was induced to visit Preston in 1834, when at once he threw himself ardently in the movement, signing the Preston teetotal pledge and speaking at several meetings. He also accompanied Mr. Livesey on missionary excursions to a few towns in Lancashire. He presented £20 to the Preston Society for the purchase of a "Teetotal Car" to be used by the advocates in visiting other Lancashire towns. As an illustration of the severe economy practised at that date, in order to escape the tax on metal springs, the "Teetotal Car" was constructed with springs made of lance-wood, that kind being duty free! The writer has driven this car hundreds of miles on various tours made by the Preston advocates to neighbouring towns. We regret we cannot notice Mr. White's labours as President of the British Temperance League, and in other departments of Temperance work. He seems to have given the Dubliners a vivid account of his visit to Preston, for in a letter to Mr. Livesey, dated November 24th, 1834, he says that when he goes into any meeting they say "Here comes Preston, the real teetotal Preston."

"There were giants in the earth in those days"—the earliest days on record; and in the very earliest days of the teetotal movement in Preston, there were "giants" in every sense of the word and work. And the cause had a veritable giant in the person of Mr. Charles Carus Wilson, who stood 6 feet 11 inches in height! He belonged to a very old Lancashire family; his brother (also a tall man) being at that time Vicar of Preston. We cannot dwell on his zealous labours in the cause in Preston and other places, especially on those at Leek, Staffordshire. He was a most impulsive and fearfully determined man, and at Leek the laxity of the magistrates as regards Sunday Drinking evoked such vehement denunciation from him, that he was prosecuted, tried, and imprisoned for libel on a "parson Justice." We attended his trial at the Stafford Assizes, which resulted in his being sentenced to three months imprisonment. The Preston teetotalers sent loads of good things to his prison house.

In addition to the teetotalers having such a giant in height, they had in the person of William Howarth (best known as "Slender Billy") a man of mammoth proportions, whose beautiful countenance always wore a smile. When "Bung" boasted of its fine fat specimens, Howarth was called to the front and eclipsed them all, to their very great chagrin. Howarth was a most zealous advocate, and often joined in our missionary excursions.

[I regret that protracted illness has compelled me to abandon the addition of five chapters to the nineteen published; this concluding chapter is written in my sick room when I am nearing the end of my 84th year. The indulgence of the reader is therefore expected for any imperfections that may be found. It is now 63 years since I first became a worker in the cause; my name appears (No. 64) in the old Speakers' Plan (given with *Upward* for January, 1897), and I believe I am the only one alive of all my old comrades, the workers in 1832.—*Maybrook, Fulwood, Preston, May 17th, 1900.*]

DEATH OF MR. THOMAS WHITTAKER.

LESSONS FROM HIS LIFE.



AFTER sixty-four years of most earnest advocacy of teetotalism and in the 87th year of his age, Thomas Whittaker has been "Called to his rest," his death occurring at his residence in Scarborough, on Monday morning, November 20th. None of our Temperance Missionaries have been in the battle-field so long, and few have gone through the same varied experiences. He began his long campaign when the advocacy of teetotalism was a daring attack upon the ingrained ignorance and prejudice of the age, and to do so needed a fighting-man in the fullest sense of the word. Such a man was Thomas Whittaker.

Few, if any, of the present day teetotalers, have the least conception of the courage needed to go out and face the fierce, and sometimes brutal, antagonism against teetotalism which was widespread in the earliest days of our great movement. At that time there was added to the opposition of those whose "craft was in danger" the opposition of the classes that would reasonably have been expected to welcome and to aid a movement which had for its object the conversion of the people to habits of sobriety in its strictest sense. Sad to say, these classes confronted the advocates of teetotalism either with opposition or opprobrium or with icy coldness. It was amid this very sad condition of things that Whittaker, with indomitable courage and with a heroism that is greatly needed in the present day, took the field.

In addition to speaking in nearly every town and most of the villages in England, Mr. Whittaker twice visited Ireland and Scotland and America once. Teetotalers have everywhere regarded him as "a Preston man," and as one of the earliest converts in that town. While this is not accurate, such opinion was almost sure to be formed from these circumstances—that he was converted to teetotalism by Preston men, that Preston was the town where he most fortunately met with Joseph Livesey and obtained his fatherly advice and help to become a Missionary, and further, that he started from Preston the Jerusalem of the "new sect," which at that early period was extensively ill-spoken of. Teetotalism in Preston dates from 1832, but it was in 1835 that Mr. Whittaker signed the teetotal pledge, and that occurred in Blackburn. Writing of his birth, he says it was—"In a little cottage on a small farmstead, near Grindleton, across the Ribble from Chatburn, and on the borders of Yorkshire, on the 22nd of August, 1813, I made my first public appearance." His earliest years were those of very great hardship as a factory lad, and after several removals of residence his family found a home in Preston when he was about 12 years of age, his father obtaining employment at Messrs. Horrocks and Miller's establishment. In view of his later connection with Joseph Livesey, it is rather singular that he was induced, when at Preston, to attend a night school kept by that philanthropist. He tells us that one thing which attracted him to this night school was by "the entertainments which Mr. Livesey mixed up with the education." One of these entertainments consisted of experiments with a

galvanic battery, which Mr. Whittaker narrates in his usual graphic style. At Preston he fell into drinking habits, which seem to have increased rather than otherwise, and in 1835 he came to be a resident at Blackburn. At that period, and, indeed, in two previous years (1833—4) the Preston teetotalers did not limit their labours to converting their fellow-townsmen—which they did so successfully—but they were constantly engaged in Missions to the surrounding towns, and sometimes still further afield. In the early part of 1835 they had a full week's Mission in Blackburn, occupying the Theatre there every night. Whittaker was, most fortunately for himself, and not less for the world, attracted to one of these meetings, and it is well to give his own words as to his conversion, as they will show to present-day people the kind of advocacy of the Preston teetotalers, and which caused their labours to be crowned with such success in the rescue of slaves to the drink habit. Whittaker writes:—"The meeting was impressive, and I was dumbfounded by the recitals and appeals of the speakers. There was an earnest purpose and a religious power in that meeting that lives with me to this day." [1884] At a later period of his life he sighed over the existing state of things, remarking "There is not that simplicity and Godly sincerity now-a-days that marked the earliest times."

Pledge-signing is to be encouraged, and if it was followed in the way Thomas Whittaker adopted we should have less sorrow over declensions. We give in his own words as to what followed his act of signing the teetotal pledge. He writes:—"When I reached home I told my wife what I had done; it took her breath, and she answered not a word. The remainder of the evening was spent in quiet thought. On retiring for the night my mind was exercised as to whether I should submit to ask my wife to join me in prayer, asking God to help me to be true to my pledge and firm in my resolution. At length, turning to her, I said, 'Shall we pray about the matter?' She burst into tears, and we fell on our knees together, and oh! the memory of that night! It is with me still!" Mr. Livesey induced him to follow up his pledge-signing by influencing others to do so, a course of procedure earnestly followed, and with that marked success which characterised the earliest days. Whittaker was willing for the work and began at once to advocate teetotalism in Blackburn; this evoked ridicule and opposition from his fellow-workers, and, wishing to free himself from their persistent annoyances, he travelled on foot to Preston to see if he could obtain a situation at one of the cotton mills. He did obtain a "situation" that very day, and it proved a life-long one and one that brought blessings to tens of thousands who were converted by his rugged eloquence in the advocacy of teetotalism throughout the length and breadth of the land. We prefer that Mr. Whittaker should tell how all this came about, which he has done in a long letter, dated from Scarboro', his then and subsequent residence, addressed to Mr. Livesey, from which we make the following extracts:—

"On my arrival at Preston I called at the temperance hotel to get a little breakfast before applying at any of the factories of that town for work. You came into the room where I was seated, expressing your surprise at my early visit, and then your sorrow at the occasion for it. You knew some little of me then, for at your request I had said a few words in the theatre at Blackburn, two weeks after I had signed the pledge on the occasion of your giving your malt

liquor lecture in the same place. I had also spoken in the theatre at Preston on the occasion of your Whit-Monday demonstration, but the thought of becoming a public teacher had never crossed my mind. During the conversation you asked me if I would like to go out as a temperance missionary. The moment you mentioned it the finger of Providence pointed out to my mind most clearly and distinctly, 'This is the way, walk in it.' I had not then a doubt of it, I have not now a doubt; it is the glory of my life, and my only regret is that I cannot more fully magnify my calling. The result of that conversation was that I never asked for another situation, and I walked back the nine miles to Blackburn with a heart as light as a feather. I felt that the Lord had delivered me out of the hands of man, and made my brow of brass, and that by His help I would war a good warfare.

By your advice I went to the conference of the 'British League' held in Manchester in September, the year 1835; I spoke freely at several meetings in connection with that conference. I laboured mainly under your own direction from that time to the following May, chiefly in Lancashire. I was then sent out by your recommendation as the agent of the League, and visited Westmoreland, Cumberland, Northumberland, and Durham, and you know what followed. I have always looked upon you as my teetotal father; I signed the pledge with you. The first letter I ever wrote in my life I wrote to you, and it is printed in the *Temperance Advocate* for June, 1836, that is, thirty-one years ago this month. [July, 1867] When my path in life seemed blocked up, you unlocked the door which led me into the good land, while the Providence of God said, 'Go and possess it.' I have done so, and when I went out into the world a poor raw Lancashire lad, knowing not whither I went, and without purse or scrip, you guaranteed a provision to my family. This is how, and when, and why I became a temperance advocate. I am one still, and hope to remain such to my dying day."

Such was the starting point in Mr. Whittaker's long period of Missionary work, much of which is recorded in his accustomed racy style in a volume of nearly 400 pages with the significant title of—"LIFE'S BATTLES IN TEMPERANCE ARMOUR." Many were the battles he fought; blessed battles; bloodless ones; yea, 'battles' which led to the lengthening of men's lives! Just now young men are rushing to bloody battle-fields; let our youthful teetotalers read

Whittaker's "Battles" and volunteer to fight the foe which curses our country, with the same fervent zeal that he did, for he gave the enemy, alcohol, no quarter! As to the "ammunition" the young soldier took with him, he writes:—"I left Preston for Lancaster, a raw Lancashire lad, 23 years of age, well supplied with 'Livesey's Malt Liquor Lecture' and Preston temperance tracts." After visiting Lancaster his first tour was continued in Westmoreland, Cumberland, Northumberland and Durham. It was at Holme (north of Carnforth) the incident of the rattle occurred. One of his converts, a joiner, hearing of the refusal of the bellman to call a meeting made Mr. Whittaker a rattle and used it himself to attract an audience. It will be remembered that Dickey Turner in his long walk from Preston to London to attend the World's Conference, used a rattle throughout his

long and arduous tour to secure audiences for his meetings. In Mr. Livesey's *Temperance Advocate* for April, 1837, we read—"John Cassell, the Manchester carpenter, has been labouring with great success in the County of Norfolk, on his way to London. He carries his watchman's rattle, an excellent accompaniment of temperance labour." Such were the severely economical but effectual modes of calling meetings in the earliest days! We must not omit to record that it was on this first of Whittaker's official Missionary tours that the incident occurred in connection with Sir Wilfrid Lawson becoming a teetotaler. Mr. Whittaker states that the late Sir Wilfrid Lawson was induced by the secretary of the London Society (whose pledge only required abstinence from distilled spirits) to pour all his spirituous liquors into his fish-pond, which proceeding prepared for the further step of the adoption of teetotalism. An aged gentleman, an old family servant of the Lawson family, accidentally



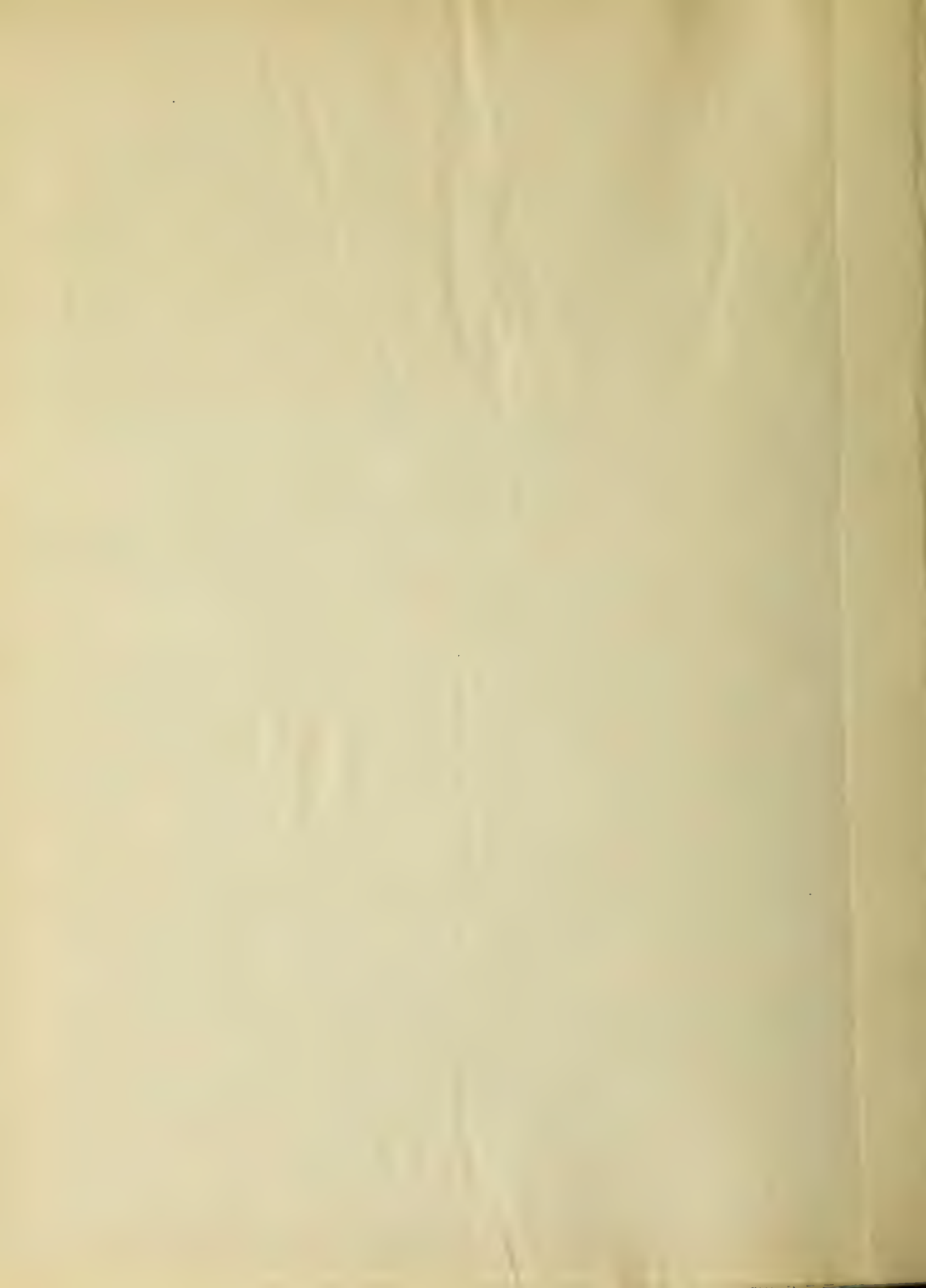
THE LATE MR. THOMAS WHITTAKER.

attended one of Whittaker's meetings at Aspatia, near to Brayton Hall, and (we quote Mr. Whittaker) "At the close of my address he begged of me to give him an assortment of tracts with which I had been supplied by my good and never-to-be-forgotten friend, Joseph Livesey, and of which I was making a distribution amongst the people. These tracts were taken to the Hall and read by the late Sir Wilfrid, and as good a report of the speech as the butler could carry, and from that time the home of the present Sir Wilfrid (who was then a child) became a teetotal home." We could fill a full number, yea, a volume, with interesting incidents in Whittaker's Missionary journeys, but want of space prevents, and so we need to hasten to a conclusion.

Preston has seen little of Mr. Whittaker after 1849, in which year he opened a temperance hotel in

Scarborough. He has resided in that borough ever since, and succeeded in securing for himself very varied positions! He has had the privilege of seeing his effigy carried aloft through the streets amid the clamour of the "baser sort" of people, who further enlightened matters by setting it on fire! Such wretched work was wiped out by Mr. Whittaker working his way in public affairs, until he was elected to fill the office of Mayor in 1880-1, having secured a seat in the Town Council in 1870, and again in 1876 until 1884. In the year of his Mayoralty he was made a borough magistrate. He, along with his two sons, have been extensively and intimately connected with the press of Scarborough, and at one time their paper contained, at intervals, a contribution from Mr. Whittaker signed "Watchman," written in his quaint and trenchant style. He has left three sons. One of

them, Mr. T. P. Whittaker, M.P., took a very prominent part as a member of the recent Royal Commission on Intemperance, at which he subjected those giving evidence on behalf of drink-selling to very searching questioning. He holds the lucrative situation of managing director of the Temperance Provident Institution, for which his father was travelling agent for a long period of years. Mr. Whittaker's remains were consigned to their resting-place in Scarborough Cemetery, on Thursday, November 25th. There was a large gathering of mourners, all the leading temperance organisations sending representatives. The three sons of the deceased were present—Mr. Joshua Whittaker, Herne Bay, Mr. M. T. Whittaker and Mr. T. P. Whittaker, M.P. Mr. W. S. Caine delivered a sympathetic address at the graveside.



DIALOGUE ON DRINK,

AND PHYSIOLOGY FOR THE YOUNG.

IN this number and the two following we purpose to insert three chapters with the above heading. They are from the pen of Mr. Wm. Livesey, and are the substance of an Address which he formerly delivered to the elder children in Board and other Schools, which was illustrated by some striking Anatomical Drawings and Diagrams. His advancing age compels him to discontinue his visits to Schools, and he resolved to write the substance of his Address in Dialogue form, in which shape we are publishing it.

TOM to JOE.—Joe, I didn't see thee at the Temperance meeting t'other night.

JOE.—Was there something new? Was there a fresh speaker?

TOM.—Yes, both; and I heard something I shall never forget, especially the second part of the lecture, which was to show how drink hurts our bodies (every part of them), and also shortens people's lives. But first of all the speaker told us how drinks were made, and in the second part of his lecture he showed, most clearly, what havoc drink made with people's insides. I'll tell you to-night about the first part, and some time else as to the second part.

JOE.—There's different kind of liquors that hurt folks; some's worse than others. Did he tell how all sorts were made? Some folks think that ale makes them strong. Did he show up that silly notion.

TOM.—Yes, that he did, and made it "as plain as a pike-staff," and I will do my best to make it as plain to you. It's really surprising how people can be so deluded as they are; but they don't look into these things, or else they would soon see that ale is perfectly worthless for giving strength. Why, to begin with, look how very little barley they use in making a gallon of ale. In the best of ale, made from malt and hops and nothing else, they only use six pounds, or sixpennyworth, of barley, and drinkers pay 2s. for it in the shape of ale. Before the lecturer finished he showed how that sixpennyworth got dwindled down to a pennyworth, or hardly that!

JOE.—I'm glad he exposed the great delusion that ale can give a working-man any strength; it may make him dry—it does make him dry—but it cannot make him strong. Drinkers are always dry. One ought not to laugh at the poor foolish creatures, but one can't help it when you see them trying to spit out and they cannot, and they lick their lips as if their mouth was burnt up.

TOM.—Aye, we shall come to that further on, when we see what a fiery spirit there is in ale. The lecturer burnt some taken out of a gallon of ale. No wonder ale drinkers' mouths are burnt up. Poor fellows, it's pitiable they should so thoroughly deceive themselves.

JOE.—Aye, it is very sad to see them not only wasting their money, but also injuring their health; the first is bad enough, but the latter is worse. You said only sixpennyworth of barley was used in making a gallon of ale, for which drinkers pay 2s. Where does the other eightpence go?

TOM.—He showed us that by plain figures. Here they are:—Out of every gallon of ale there goes—

To the maltster	3d.
To the brewer	4d.
To the retailer	5d.
To the Government for tax ..	5d.
Cost of license, rent, &c. ..	1d.

1s. 6d.

JOE.—That's plain enough. Ale-making's a bonny expensive sort of business. A lot of folks fatten out of it, but the drinker's not one of them. He gets no fat;

what he gets is "fire"—fiery spirit, as you call it. What the Government takes is right enough; no one would complain if they were to get 'double or treble. Happen if ale were dear folks would drink less; less the better—about that there's no mistake—and best of all to drink none at all. But how does that sixpennyworth of barley get dwindled down to hardly a pennyworth? It gets melted down mighty fast at that rate. My mother uses barley for making puddings, and they have some strength in them, no mistake about that. You get something to chew at, something solid, not "a swill," like ale. How does good solid barley get into the shape of ale?

TOM.—Well, it has to go through a lot of processes. The lecturer said they "murdered" it by malting and mashing and fermenting, and he explained all about each of those processes. The maltster does the first part of the "murdering" business, and the brewer gives the last blow to it.

JOE.—But what's the reason they make barley into malt? Why don't they use the barley?

TOM.—I'll explain that as well as I can; but first of all I'll show you what shape that sixpennyworth, or six pounds, of barley becomes when it has passed through the hands of the maltster and brewer. The lecturer had divided a gallon of ale into three parts, each of the three being put into a separate bottle which he had on a table—one a very big bottle and two little ones. He fixed up a paper with these figures on:—

Gallon of ale weighs	161 ozs.
Of this there is water	144 ozs.
Fiery spirit	8 ozs.
Coarse food	9 ozs.—161 ozs.

What he calls fiery spirit is generally called Alcohol, and to make this very plain he got us all to spell out aloud, after him—AL-CO-HOL—ALCOHOL. I think fiery spirit is the best name. At any rate, the lecturer poured some on a plate and put a light to it, and it blazed away—a big blue blaze.

JOE.—I suppose that's the reason why folks that are heavy drinkers, and get driven mad with drinking, have what they call the "blue devils" [delirium tremens]; but explain how this fiery spirit comes into ale made only from malt and hops. The solid barley has "hopped" to a nice end to get into stuff that blazes away with a blue blaze!

TOM.—Yes, you may well say so. The speaker said truly they "murdered" the barley, and that you will see as we go on. But listen, and bear this constantly in your mind, that exactly the same kind of fiery spirit, or alcohol, which is in ale is in porter, cider, and wine; and exactly the same kind is in gin, whisky, rum, and brandy. They get the different colours and flavours of those spirituous liquors in various ways, which the lecturer pointed out. Then, understand another thing—that fiery spirit can be made by fermenting from anything whatever that contains sugar and water. It is the fermentation that changes the sugar into spirit or alcohol.

JOE.—That explains why they say brewers have got to using sugar in place of malt.

TOM.—Just so, and to get sugar is the sole and only reason why they make barley into malt. You said barley was solid, and so it is, but when it gets made into malt it loses its solidity, and this is very plainly shown when you know that after 100 lbs. of barley has been made into malt it weighs only 80 lbs., and yet it fills a bigger measure than before. It has got bigger but got lighter, and that shows that a very great

change has taken place in it. If you chew some malt you will find that it crushes more readily than barley, and tastes much sweeter. The maltster has changed what I may call the floury part of the barley into a sugary part. And as we go on, stage by stage, you will see that the brewer seeks to secure the sugar and to cast out the floury or feeding part of the malt. And the reason why he does that is, as I before told you, that sugary water is the substance from which alcohol is always produced, and it is an alcoholic liquor which he wants to produce. He wants only an intoxicating liquor, and not a feeding one; at every stage he casts out some feeding portion of the malt.

JOE.—I see it's going to take some time to explain this drink-making business, this converting of God's good grain into a maddening liquor. However, tell me all about it. Explain first of all how the barley is malted. I begin to see the reason why it is malted; but tell me what processes the barley is put through.

TOM.—First of all, they soak the barley in a cistern of water for two days and two nights. Next they turn it out of the cistern into little heaps on the floor of the malthouse, and when in heaps it begins to heat, and that heating causes it to grow—to send out little roots. But they do not let it grow too fast, for the maltmen begin to turn it over day by day to prevent it growing too fast. It takes ten days and ten nights to let it grow sufficiently as to change it into malt.

JOE.—Ten days and ten nights? Is it turned every day? They'll surely stop on Sunday.

TOM.—Not so; it has to be turned on the Sunday. No malt can be made except the maltmaker works on a Sunday just the same as he works on other days.

JOE.—Certainly, it is scandalous Sabbath-breaking to be spoiling good barley. What can be more wicked? The maltster, besides "murdering" the good barley, "murders" the Ten Commandments; that's very evident.

TOM.—I quite agree with you. It is bad enough to do any kind of work (except of very great necessity) on Sunday, but to be occupying Sunday in changing the barley so as to fit it for making a liquor that is not only worthless but positively injurious, is about the worst kind of wickedness I know of. At the end of ten days the grain with its rootlets is thrown upon a kiln, the heat of which dries the grain, and causes the roots to drop off, and these are sold to farmers to feed their milk cows with. They are excellent food for milk cows. They are called in our county "malt cummins."

JOE.—I begin to see how the barley dwindles down.

TOM.—Yes, it dwindles down at every stage of ale-making, for at every stage the brewer is casting out the solid or feeding portion, and washing out all the sugary part, and in order to get at the sugar he next crushes the malt, so that when he comes to put the crushed malt into hot water the sugar is soon washed out of it. But he takes care not to boil the crushed malt. That process is called "Mashing."

JOE.—Why does the brewer not boil the malt?

TOM.—That's just what he does not want to do. You know how soon sugar melts even in water only just warm. The brewer's water is about 150 to 160 degrees of heat, while if it boiled it would be 212 degrees. So he only washes out all the sugar and casts out all the solid feeding part, which is called "brewers' grains."

JOE.—Oh, yes, I've stopped at breweries when I've seen the farmers' carts getting these grains. They come out warm, and smell nicely. Farmers fetch them to feed their cows and pigs with. I see how the barley keeps dwindling down; first the "malt cummins" and now the brewers' grains, both solid and feeding things, and both cast out by the brewer, and the sugar kept in to produce fiery spirit.

TOM.—Exactly so. Well, the sugary water which the brewer has now got is called "WORT," and it is

entirely innocent of all alcohol. It is just sugary water with a malty taste. The fiery spirit is got by fermenting the wort, which is run into vats and barm or yeast stirred well into it, which sets it a fermenting, just on the same principle that yeast sets the moistened flour fermenting to make bread.

JOE.—That's the reason, I suppose, that ale is called a fermented liquor, and gin, rum, and brandy distilled liquors. How is that distilling done?

TOM.—To distil anything you must have it in a closed vessel, which is called a "still." It must be closed to catch the steam which rises, and when a hot steam rises it is carried into a twisted pipe called a "worm" (it's twisted like a cork-screw), and this worm is placed in cold water, which causes the steam to condense and become liquid like water. Now, Joe, mark again about the degree of heat. The spirit of alcohol in fermented liquors rises into steam at 172 degrees, while water to rise into steam needs 212 degrees; hence the distiller takes care to keep down the heat to 172, and so get off the spirit as free from water as he can. Whisky can be distilled from ale; in fact, ale is only whisky and water flavoured by the malt.

JOE.—All you have told me about this distilling business is quite new to me, but let us go back to the wort and the fermenting.

TOM.—Well, I am unable to fully explain how the innocent sugary wort gets converted into intoxicating ale, but no sooner is the yeast added than the wort begins to "work," a great commotion is seen, and millions of tiny bubbles come to the surface, forming a mass of froth several inches thick. That froth is the yeast or barm which is used in making bread. At the end of all that bubbling the liquor is found to contain what the brewer wants—Alcohol.

JOE.—Aye, the maltster began the "murdering" of the barley, and the brewer has finished the job. The four-legged animals—the cows and the pigs—have got all the solid feeding stuff that was left in the malt, and the worthless and intoxicating portion is left for foolish two-legged creatures to waste their money upon, and at the same time undoubtedly injure their health.

TOM.—The work is not quite finished, though it is as regards the creation of Alcohol. All that remains is to run off the fermented, and now intoxicating, liquor into barrels to let it settle, which it does, and when poured, after a time, into other barrels it has left a sediment which is called "barrel bottoms." And now I will give you another sheet of figures which the lecturer exhibited. Here it is:—

Loss of food in malting	1½ lbs.
Loss of food in mashing	2 lbs.
Loss of food in fermenting	1 lb.
Loss of food in clearing	0½ lb.
	5½ lbs.
Coarse food left in the ale	0½ lb.
Weight of barley to a gallon of ale	6 lbs.

JOE.—Oh, I now see where that little bottle labelled "coarse food" comes in, and, of course, the 9 oz. of fiery spirit will now be found in each gallon of ale. What wicked business, converting solid, nutritious grain into an intoxicating liquor!

TOM.—Yes, it is sad and shocking, and saddest of all to see so many thousands of people so terribly deluded as to pay 2s. for a gallon of liquor that contains only 9 oz. of food, and that of such a coarse quality as to be hardly worth 1d. But the folly of wasting 1s. 11d. out of 2s., bad as they may be, is rendered far worse by swallowing 8 oz. of fiery spirit, or alcohol, to the drowning of the senses and the injuring of the health, for the speaker, in the second part of his lecture, proved beyond all doubt that alcohol injures every organ in the human body.

JOE.—What about the hops? Where do they come in?

TOM.—As they are merely put in to flavour the ale I overlooked them. The brewer boils them when he has washed the sugar out of the crushed malt. In tasting the coarse food in the bottle it is bitter from the hop, and is very gummy and altogether distasteful, so it is rightly called coarse food. I also forgot to say that the lecturer let us see a lot of malt cummins and a lot of grains, the feeding stuffs which the brewer casts out. The ending up of the lecture was very convincing and very exciting. To contrast the 9 oz. of coarse food, which had cost the drinker 2s., several boys came marching on the platform carrying a lot of loaves, which altogether cost the same sum—2s. The lecturer, when contrasting the two, well remarked, "Fools and their money are soon parted." While the lads were coming forward with the loaves, he emptied the spirit on a plate and set it on fire—he had burnt a little of it earlier in the lecture. My stars, there was a great excitement when the spirit was blazing, and such a clapping of hands! He finished up by getting

us all to repeat loudly, after him, the following mottoes:—

Ale cannot strengthen our bodies.

Ale does not quench thirst.

Ale certainly intoxicates.

All intoxicating liquors injure the body.

Therefore ale injures all who drink it.

JOE.—That's "the truth in a nutshell." Certainly that bit of coarse food could not give strength to the body, and certainly drinkers are always dry—so ale does not quench thirst. What you have told sets me a-longing to hear about the second part of the lecture. I am sorry I missed being at the meeting. I should like to have heard and seen for myself. I'll take care I don't miss the meetings in future. One can always learn something useful.

TOM.—Yes, you may always do so; but, mind, you tell all the men at your shop about this ale-making business, and show them how they are deluded, and how they are wasting their money and injuring their health.

DIALOGUE ON DRINK,

AND PHYSIOLOGY FOR THE YOUNG.—II.

JOE.—Now, Tom, have you time to-night to tell me about the second part of the lecture—about how that fiery spirit, or alcohol, hurts people's bodies and shortens their lives?

TOM.—Well, I am afraid it will take us two, or perhaps, three nights; indeed, I am very much afraid that I cannot make it plain to you, for you see the lecturer had 'numerous' coloured drawings, some full life-size, and he kept pointing to these as he went on, to show exactly how injuriously alcohol acts on each particular part of our bodies. The one of his anatomical drawings of which he made the most use, by keeping referring to it, was one where nothing appeared except the heart, the lungs, the liver, the stomach, the bowels, the veins, and the arteries. The veins and arteries are wonderful; they branch out like the branches of a tree, and the body is as full of them as any tree you will see. Veins were coloured a dull blue colour, and the arteries bright red.

JOE.—What is the meaning of two colours? I always thought all our blood was red.

TOM.—That question brings up just what the lecturer started with, and which was the foundation of all he said. He reminded us that the good old Book gave us in one short sentence the soundest physiological text that could be given, where it says, "*The life of the flesh is in the blood.*" Then he went on to show that all the solid food we eat must first become softened and in one way or other it must get turned into blood, before it can do us any good. Therefore anything we eat or drink which either prevents our food from being turned into blood, or injures the quality of the blood, or prevents the blood from getting purified—anything that causes these injuries was unmistakably a bad article. He proved beyond all doubt (as he proceeded with his lecture) that alcohol did all the injurious things I have named. Proper food fed and warmed our bodies, but alcohol neither fed or warmed them. It could not do either for the all-sufficient reason that it contained nothing whatever that could either feed or warm, nor could it supply the moisture needed in our bodies, but, on the contrary, tended to burn up what was in them. At this part he referred to the various kinds of food we require. One kind was needed to form our flesh, muscle, nerve, brain, &c.; another to keep up the heat and form fat. Then he proceeded to show the very great value of water in softening our food and helping it to digest. He said it mixed with the blood and helped to carry food to all parts of the body. It also helped to carry injurious matter out of the body. Three fourths of our body is water; 75 parts out of 100 of our blood is water; 75 parts of our muscle is water; 80 parts of our brain is water. We could live longer without food than without water. He finished by getting us all to repeat aloud the following motto:—

Water is the best quencher of thirst.
Alcohol always increases thirst.

Water helps to dissolve our food.
Alcohol prevents its dissolving by hardening it

Water helps to carry refuse out of our body.
Alcohol helps to keep the refuse in our body.

JOE.—That's a capital summing up. "Water, bright water, for me!" What madness that people cannot stick to water to quench their thirst, and not waste their money on alcohol, which cannot do otherwise than excite thirst, of which we have living proofs every day, and sadly too many of them.

TOM.—We will now go back to the coloured drawing I named, which showed so plainly the arteries filled with red blood and the veins with blue. Next thing explained was the wonderful system of the circulation of the blood, always circulating day and night, never stopping during life; indeed, it is impossible it could stop so long as the heart keeps beating. You have seen a house hot-water boiler—cold water constantly flowing in and hot coming out; all the pipes closed and all under pressure.

JOE.—Oh, yes, that is not very difficult to understand.

TOM.—Well, that is the principle on which the blood circulates, but with this marked difference, that the two "pipes"—the large artery proceeding from the heart, and the large vein connecting with the heart and coming up to it (unlike the two boiler pipes)—begin, as they travel on, to grow thinner and thinner, and also to branch off like the branches of a tree. But the whole of these are closed and under pressure, same as the boiler pipes, the pressure proceeding from the heart, and there is never the least leakage in them, except in case of accident or disease. The arteries bring the bright red blood down from the heart, and the veins return the dull blue blood up to the heart. As the branches of a tree grow thinner and thinner as they extend from its trunk, so in like manner do the arteries and veins as they extend from the heart, until at last they become too thin to be visible to the eye. If all the veins and arteries were knotted together as you knot pieces of string they would stretch out to the length of 14,000 miles!

JOE.—Wonderful! Marvellous!

TOM.—Yes, the lecturer reminded us of that by a large sheet bearing the following text:—

I WILL PRAISE THEE,
FOR I AM FEARFULLY AND
WONDERFULLY MADE.

Psalms cxxx, verse 14.

As I go on your wonder will be greatly increased. When I mentioned arteries I should have told you that as they convey from the heart the purified rich red feeding blood, they are deeper down in the flesh than the veins, so as to be further out of danger in an accident, for if an artery gets cut, unless the flow of blood is stopped, the person will bleed to death. The same great danger does not apply to the veins. If you look at the back of an old man's hand you will easily see the blue veins, and see how they branch off like the branches of a tree. It is useful to show how our food gets made into blood, which takes three stages to accomplish—first in the mouth, secondly in the stomach, and thirdly in a sort of second stomach, called the duodenum, which is the first length of the small bowels.

JOE.—Three stages! I always thought it was partly finished off in the mouth, and fully finished in the stomach.

TOM.—Very likely, for many people are very ignorant of the processes of digestion. People often complain of indigestion.

JOE.—Yes, that's a common complaint. I suppose it means that our food has had a stoppage at some of those three stages. I guess it will be mostly at the second stage—the stomach.

TOM.—Yes, you have hit the mark, and you will see how alcohol hinders digestion at every one of the three stages. Now let us suppose we had a potato pie for dinner, and let us trace its travels through the three stages. As soon as we get a mouthful the teeth begin

to grind it, and no sooner do they start off doing so than some juice flows into the mouth. This juice comes out of what they call the saliva glands, and hence it is called the saliva juice. One pair of these glands is in the cheeks, another under the lower jaw, and the other under the tongue. You may actually see the latter if you will stand before a looking-glass, open your mouth, and raise your tongue, you will see a blue vein running over them.

JOE.—I shall test that; but I remember boys, when they have been looking on some specially nice eatables—fruit or cakes—saying their mouth watered. I wonder if what they felt oozing out in their mouth was the saliva juice.

TOM.—You have exactly hit it; in that case it was the saliva juice, and that just explains why, when we eat our food with a great relish it agrees so well with us. The explanation is that there had been a good flow of the saliva juice. But that juice does not deal with either the lean or the fat of the meat out of the pie; it only deals with the pie crust, which consists mainly of what they call starchy food. Now it takes 212 degrees to melt starch, and the heat in your mouth is only 100. At that heat sugar will melt, and so the saliva juice comes in to change what was starchy into a sugary substance, and thus to melt so to speak, that part of the food. The rest of the food passes on for digestion at the other two stages. Now, here at the very first stage of the digestive processes alcohol comes in to do mischief, and you will see it continues to do mischief at every stage. The saliva juice has in it a most wonderful dissolver, pronounced *tyalin*, but spelt *ptyalin*, and alcohol almost ruins that powerful help to the mouth digestion, as well as drying up the rest of the saliva. Everyone knows how parched are the mouths of drunkards. If you want good digestion you cannot chew your food too much; but however much you chew it, if alcohol has been taken into the system the digestion will be injured.

JOE.—I suppose this chewing of food is something like the grinding of grain with a millstone, and the finer it is ground the better. I expect that the meat got ground along with the pie crust. You'll tell us what becomes of it.

TOM.—Oh, yes, it got ground; all the food got ground, and then it passed on down the gullet into the stomach. It is let into there by a little valve, and and held in there for different lengths of time, according to the kind of food, some being kept in four or five hours, when another valve opens to let it go on to the next stage. The body is full of these wonderful little valves, the most wonderful of them being in the heart. The stomach is a sort of bag, much the shape of a bagpipe which you see sometimes played in the street. It has three coats, and two of them contract in opposite directions, by which means a sort of churning motion is kept up, and the food turned about so that each particle shall get its share of a juice called the gastric juice. It is a most powerful juice, and each day, if in health, about fourteen pints of it is mixed with the food.

JOE.—The digestion seems a juicy sort of business; first saliva juice, next gastric juice. I wonder what kind of juice next! Our food seems to need a deal of dissolving, and if alcohol hurts all these juices no wonder it plays havoc with the system.

TOM.—You are quite right in all you have said. Now that part of the stomach out of which the gastric juice comes is something like a honeycomb, and in each little comb there are tens of thousands of dots. These dots are the ends of glands, out of which the gastric juice comes. And there are five millions of these dots in your stomach!

JOE.—A man once told me that if I were to count a million of shillings, and never stop either day or night, it would take me twelve days and twelve nights to count a million. So if one could see these little dots

in the stomach it would take sixty days and sixty nights to count them. What wonderful bodies we have, and how sinful to abuse them by drinking alcoholic liquors!

TOM.—The gastric juice in the stomach is a strong acid, and contains a substance called *pepsin*, which is very powerful in the work of digestion. Now alcohol, being an irritant, injures both that and the gastric juice, and also hardens the food in the stomach. The lecturer proved at once that alcohol hardened the food. He showed some sugar which had been in a sealed bottle, containing alcohol, for two years, and it was as hard as the driest sugar at the tea-table. Then he showed another sealed bottle containing pieces of beef which had been the same length of time in alcohol, and the pieces of beef were so hard as to rattle when the bottle was shaken.

JOE.—That was proof positive, at any rate. We all know if the sugar or the beef had been bottled in water the sugar would have melted away, and the beef would have partly dissolved, and not become hard like a piece of wood, as it evidently was by the action of alcohol.

TOM.—Yes, and the lecturer gave us still more proofs of stomach injury from alcohol. He had three coloured plates of the stomach: the one of the water-drinker, nice pink colour; then that of an ale-drinker, irritated till it became a red colour; and worse than that, one of the spirit-drinker, which was a dull brownish colour, with an ulcer attached to it, caused by heavy spirit drinking.

JOE.—I have been told that these poor wretched drinkers who are in that horrible condition called "blue devils," have ulcerated stomachs. The doings of alcohol are dreadful.

TOM.—I have not time to tell you of a most interesting story which the lecturer gave us. It was that of a man who had a hole in his side caused by a gunshot wound which never closed, but a flap grew in it, which could be pushed up, and then the inside of the stomach could be seen. He was servant to a doctor in America, who experimented upon him, and found precisely the same irritation and discolouration of the linings of the stomach as was shown in the coloured plates.

JOE.—That was a remarkable case for this reason: the effect of alcohol upon a living person's stomach was seen by the naked eye. But, Tom, what condition had the potato pie got into when let out of the stomach?

TOM.—It had got to be something like the thickness and the colour of oatmeal gruel. At that stage it is called *chyme*; at the end of the next stage it is called *chyle*, and would have got nearly a white colour. But I had forgot to say that, powerful as is the gastric juice, it does not dissolve fat, nor does it digest anything of a starchy character, as for instance, pie crust. That portion of the latter which was not completely digested in the mouth, goes out of the stomach as it entered it, and along with it any fat meat, also the lean meat which had got perfectly dissolved in the stomach. All this mixed mass passes through the valve at the end of the stomach, and goes into the duodenum, the first portion of the small bowels, the former being about twelve inches long, and the latter six times the length of the body; but the bowels, by folding up, go into a small compass. This stage of digestion might be called the "second stomach," and in it the food gets acted upon by three juices: one the pancreatic, or that from the pancreas, or "sweet-bread;" secondly, the bile from the liver; and thirdly, an intestinal juice, called so from the fact that the food has now got into the small intestines or bowels. The bile juice contains a lot of soda, which melts any fat in the food. The other two juices dissolve every kind of food.

TOM.—What a wonderful arrangement is that of the

digestion of our food! How very few people have any idea of the different stages it goes through, or know anything of the action of the various juices on the food! If they really knew these things they would surely not take an article into their system which is a hindrance of digestion and an injurer of every organ of the body.

TOM.—Perhaps when people are better informed on these important matters, it may influence them to abstain from taking alcohol into the system. And now, Joe, I had better stop here, for I cannot finish to-night. When I see you again, we shall begin with how alcohol affects the liver.

DIALOGUE ON DRINK,

AND PHYSIOLOGY FOR THE YOUNG.—III.

TOM.—Just before I left off in my last I told you something about the action of the pancreatic juice, the bile juice, and the intestinal juice; I also told you when we resumed we would begin with the effects of alcohol upon the liver. Alcohol plays sad havoc with the liver, which supplies the bile juice; it is a very large organ, weighing about four pounds. When people drink alcoholic liquors how instantly they feel the exciting sensation which they produce, especially in the brain. Alcohol in its rapid course to the brain comes first, and very quickly, to the liver; delivering a heavy blow at it. The liver contains millions of cells or tubes which form a network which would stretch out in a straight line many hundreds of miles. Alcohol kills a number of these cells, and also thickens the fluid in the liver, and causes the liver to swell and become solid. Alcohol also causes fibres to grow in the liver, and these contracting draw in the outer skin of the liver, causing what is called "hob-nailed" or "drunkard's liver." The lecturer exhibited a coloured drawing of a hob-nailed liver, and frightful it was to look at. It is well known that drinkers are ready victims of liver complaint; indeed, it could not be otherwise, seeing the extensive damage drink inflicts upon that organ.

JOE.—I suppose alcohol also injures the other two juices you named.

TOM.—Certainly, both of them, and also injures the pancreas or "sweetbread" itself.

JOE.—Now that we have followed the potato pie dinner on its journey from the mouth to the duodenum, how soon is its journeying to end?

TOM.—It is difficult to explain the changes it undergoes in the duodenum or "second stomach." It must suffice to say that by the action of the three juices at last it gets converted into a substance approaching the nature of blood, but called chyle. The duodenum and bowels are lined with little tubes called lacteals, which are carriers of the chyle. At this part the lecturer referred to his large coloured drawing, which showed 100 little threadlike pipes spreading out from one larger pipe, and coming down with little "mouths" into the small bowels to suck up the rich fluid. All these 100 very fine pipes ran up a short distance and then all converged into the larger pipe I named, which was about the bore of a quill. In the large anatomical drawing, which the lecturer so constantly referred to, this was coloured different to any other part of the body, and looked very singular as it runs straight up the whole length of the body to near the left shoulder, where it turns down upon a very large vein, into which it empties the nutritive fluid. This long pipe runs up in front of the backbone and behind the lungs, and is very remarkable.

JOE.—I suppose we have at last come to the ending of the potato pie. I expect it will at last have got into a fluid near akin to blood.

TOM.—Yes, but being emptied into a vein in which you know the blood is a dark blue colour, it has to pass on mixed with the impure blood which was going towards the lungs to be purified. You will remember that the blue blood in the veins always goes to the heart, and the red blood comes from the heart.

JOE.—I am anxious to hear how the impure blood in the veins gets changed into pure rich red blood. It must be a wonderful change.

TOM.—Yes, every part of what I may call the "machinery" of the human body is so delicate that the wonder is how it withstands the injurious effects of alcohol as well as it does. I think at this point I

had better speak about the heart, seeing that all the impure blood has to go through it into the lungs. Be you a child or a full-grown man your heart is about the size of your fist. It consists of four little chambers, two on each side, and is divided down the middle by a strong wall of flesh. The rich pure blood is kept on the left side and the impure on the right; not a drop of blood can get from one side of the heart to the other. Betwixt the upper and lower chambers on each side of the heart are the most wonderful valves in the body. Suppose we watch the impure blood enter the top chamber of the heart on the right side—about three ozs. of it—the valve opens and lets it into the lower chamber; the heart then draws its sides together and squeezes out the impure blood into a large vein. This vein soon branches off into two, so as to convey a stream of impure blood into each lung. After being purified in the lung it returns as rich red blood, which then comes into the other side of the heart, enters the top chamber, and is let by the valve into the lower one, when the heart draws its sides together and, giving a great squeeze, forces the purified blood into the largest artery of the body. Out of this artery branch other smaller, and others still smaller and smaller until they get so fine as to be invisible to the naked eye. All these carry the rich red blood to every part of the body, from the crown of the head to the tip of the big toe, feeding and warming every minute portion. It is the great squeeze of the heart which causes the beating of the pulse, and the flesh around the heart, being thickest at that part, enables it to give a big squeeze.

JOE.—That is what the doctor feels when he comes to see you; he judges by the number of beats it gives as to the condition of your body. What is a proper beat of the pulse?

TOM.—A fair average in middle age is 70 to 75 per minute; in old age it is less, and in infancy very much greater.

JOE.—I am just thinking that the heart has a lot of work to do—the impure blood flowing up to it on one side and the pure red blood flowing, or being forced out of it, on the other side of it. How many squeezes does it make every hour when all goes regularly, and how many more when alcohol is exciting it and driving it on?

TOM.—Seventy squeezes a minute, or about 100,000 each day, and at each squeeze it forces out of it 150 ozs. of blood every minute of your life.

JOE.—What a weight and what a speed! How much a day does it total up to? It's awful to think it should ever be driven faster by alcohol.

TOM.—It is calculated that without alcohol the heart does work equal to lifting 120 tons a day a foot high. The serious effect which alcohol produces in driving the heart still faster was shown on a large diagram, and is as follows:—

Heart beats in 24 hours.		Tons lifted in 24 hours.
100,000.	With water only..	120
104,000.	With one pint of ale ..	125
108,000.	With one quart of ale ..	130
113,000.	With two quarts of ale ..	136
118,000.	With three quarts of ale ..	142
124,000.	With one gallon of ale ..	150

The lecturer illustrated this overtaking of the heart from drinking ale or spirits in this way. He said he would only take a moderate case of overtaking, that in which the drinker has taken two quarts of ale, by doing which the diagram showed the heart had had

to lift in one day 16 more tons one foot high than if the person had wisely kept to water. Now 16 tons are equal to 35,840 lbs., and the lecturer said, "Suppose any of you young people had to lift a pound of sugar a foot high for twenty-four hours, how would you feel?"

JOE.—Well, I think any one of them would have had to give the task up before four hours were ended, let alone twenty-four hours. It's monstrous and wicked to overtax the heart at that rate; and it will be worse still when a larger quantity of liquor is taken, which is often the case.

TOM.—Yes, and besides the injury the heart receives by being driven an extra speed by alcohol, drink also injures the structure of the heart, and also fills it with unhealthy fat. The lecturer showed us coloured drawings of drinkers' hearts diseased by fat.

JOE.—There seems to be no end to the bad effects of alcohol upon the wonderful and delicate organism of the human body.

TOM.—No, no end to it, for drink is doing injury at every stage. I will now tell you how it injures the lungs. You will know that these fill all the cavity of the chest except that occupied by the heart. They very much resemble branches of a tree, the stump end representing the large vein which conveys the blue impure blood into the lung, where it gets purified by the pure air we send into the lung every time we breathe. The lungs hold about a gallon of air, and are so light that they will float in water. I have not time to explain the wonderful construction of the lungs, but must go on to tell of the powerful work they do in purifying the blood.

JOE.—They must do a wonderful work, seeing that the blue impure blood is changed into pure rich red blood, which is so necessary for giving strength to our bodies. The work of purification, while so powerful for good, seems very simple if it is done by our breathing pure air. Is that pure air what they call oxygen?

TOM.—Yes, and when we take in our breath in the country lanes, away from the smoke of the town, we inhale a lot of oxygen gas, which is a most wonderful purifier, and is called health-giving gas, for it not only purifies the blood in the lungs, but purifies everything it comes in contact with. It also keeps our bodies warm and keeps us alive. Directly we have it not we die.

JOE.—I begin to see in which way that most wonderful change is effected which makes our impure blood into pure. We may get a hint here of the benefit of the country over the town, and the way people benefit by going to the seaside, where the air will be full of that powerful purifier, oxygen gas. We may also get a hint as to the value of ventilation in our houses (by opening the windows), letting in the pure oxygen which will chase away all impurities. But what becomes of the impurity out of the impure blood?

TOM.—That is driven out by the oxygen, and is called carbonic acid gas, which is a poisonous gas, and we have here another illustration of the wonderful wisdom of our Creator, for this poisonous gas forms food for plants, and is taken up by them—sucked in, I might say—by their leaves, and you will be surprised when I tell you that one leaf of an apple tree has one hundred thousand little "mouths" which suck in the poisonous gas, which is driven out of our impure blood, driven out of the lungs and exhaled by us as we breathe out.

JOE.—That explains what was puzzling me. It is certainly wonderful; but then the construction of our bodies is alike wonderful throughout every part of them, and oh, how sad and how sinful to be injuring any part of them by drinking alcohol!

TOM.—Yes, and alcohol greatly hinders the purification of the blood in the lungs, and if the blood is

not properly purified in them it is evident that it will remain loaded with injurious material, in consequence of which the various organs of the body are weakened, and the body falls an easy prey to contagious diseases. You will see how this must result when I tell you that to be healthy there must be driven out of the lungs 26,000 cubic inches of this carbonic acid gas every twenty-four hours, and we must take in during the same time rather more of the life-giving oxygen.

JOE.—We get evidence of how the impurity of alcohol is chased out of the lungs by the oxygen, when we come near a man that has been drinking, for we can smell the odour of it coming out of his mouth. I suppose it is being driven out and it is exhaled in each breath.

TOM.—Yes, the sensitive organs of the body always try to expel alcohol. They show in various ways that alcohol is an intruder, and one they want to get rid of. But I must tell you of other injuries alcohol effects on the lungs. It relaxes the vessels of the lungs, and they get congested by their being paralyzed by alcohol. The cells of the lungs are also thickened by alcohol, thus rendering the purifying of the blood more difficult. By weakening the nerves alcohol renders the drinker more liable to bronchitis and to inflammatory organs of the chest. There is a special disease of the lungs called "alcoholic phthisis," or drunkard's consumption.

JOE.—That is another black indictment against alcohol, and it is only as regards one organ; but this is plain enough if people would only use their common sense—alcohol has no place whatever inside our bodies, and ought never to be introduced. You have not yet told us what injurious effect it has on the blood.

TOM.—I was just coming to that, but I am almost afraid to begin, for wonderful as are all the movements in our body, I think the circulation of the blood is the most wonderful, and here again I shall have to show the injurious effect of alcohol. Grown-up people have about 12 lbs. of blood in their body. The blood is composed of three things—one pale straw-coloured water, another of fibrin, which is a thicker liquid, and is called "nature's glue," because in a small wound it forms a clot and thus stops the bleeding. The third part of the blood, that which gives it its bright red colour, is most marvellous as to the smallness of the size of the little things it consists of, and the very wonderful work they perform. They are jelly-like, very, very tiny things, so very tiny that they can only be seen by the aid of a powerful microscope. They are so minute that 12,000 of them put on edge, like you would threepenny pieces, would only measure an inch! In a single drop of blood there are three millions of these tiny little circular things, which are called corpuscles.

JOE.—Most likely that word will come from the word corpus, which means a body, and as the blood is the life of the body, and so many millions of these corpuscles are in the blood they are really the life of the blood.

TOM.—As we say that the blood is the life of the body, it may truly be said that these marvellously tiny corpuscles are the life of the blood. They are not only wonderful in their minuteness but in the variety of the work they perform. They not only act as builders of the body, but also as scavengers of it; they carry away the impurities as they course along and also give up strength. And, amazing as it may seem, each particular part of the body takes out of the corpuscles as they fly along, precisely what it specially requires for nourishment or repair. In every part of your flesh, in your brain and spinal cord, in your skin, your flesh, and every part of the body, these corpuscles are rushing on in the blood. Now these tiny, but most wonderfully useful corpuscles, get shrivelled by alcohol, and causes them to stick

together and also to get out of shape. It causes them to take in less of the life-giving oxygen which they give out in their rapid course, and that is the reason why some drinkers—especially ale drinkers—are drowsy and sleepy. Alcohol makes the blood poor, and hence the wounds of drunkards are bad to heal. It robs the blood of its water, and tends to make it form clots, which sometimes enter the brain or heart and cause death. It also stretches the blood vessels to such an extent that they get wide and brittle.

JOE.—What havoc alcohol makes with the blood, but what part of the body does it not injure? None which you have yet named; but you have not yet alluded to its effects on the brain, which is so delicate and so sensitive, nor to its effects on the wonderful nervous system.

TOM.—Alcohol has a special affinity for the brain, and as that organ has one-fifth of our blood passing through it, this must be evident, that if this excessive quantity of blood gets alcoholized, great mischief must follow, and when we remember the very delicate structure of the brain, the injury inflicted must necessarily be very great. Ten or twelve pairs of nerves proceed from the brain, and these enable us to feel, to see, to smell, to taste, and to hear. Thirty nerves, called the spinal nerves, pass off in pairs on each side of the spinal cord, and proceeding, are distributed throughout the whole of our bodies. At some of their terminations they become so fearfully minute that Professor Cheshire (to whom the lecturer said he was very largely indebted for much he had told us), says that in some cases these nerve ends are so fine that half-a-million of them could pass, at one time, through a hole made by a pin!

JOE.—That such marvellously minute and excessively sensitive portions of our body must suffer severely from such an irritant and excitant as alcohol must be manifest to the dullest comprehension.

TOM.—Yes, and even small doses are disastrous. Alcoholized blood rapidly rushes to the brain, and the small blood vessels running over its surface and throughout its substance get gorged and irritated by it. The overworked blood vessels in the brain get hard and brittle, and thus are likely to burst. It is the various stages of brain injury from alcohol that fills our asylums.

JOE.—Yes, and these are so crowded everywhere with the victims of alcohol that new asylums are constantly being built to receive fresh sufferers from this common foe, and that at immense cost to all ratepayers, teetotal and non-teetotal.

TOM.—As all the senses of touch, sight, hearing, smelling, and tasting depend upon the nerves, it has been ascertained, by actual experiments, thus putting the matter beyond all question, that alcohol injures

the whole of them. No man doing work which requires great steadiness and precision of hand or eye can do it satisfactorily if he takes alcohol.

JOE.—And it is a fact that all our best marksmen, walkers, swimmers, and cricketers, have performed their best feats by shunning alcohol. Persons under the influence of alcohol show how their nerves are unstrung by their staggering gait and incoherent talk. I am against prize-fighting, but I know that these fellows when training keep clear of liquors of all kinds. The most notable explorers, those who stood the effects of excessive cold and excessive heat, were teetotalers.

TOM.—I had much more to say, but I think I have told you sufficient to prove two things most clearly and beyond all dispute—first, that alcohol is of no use whatever in the human system, and, secondly, that its effects are injurious and always injurious.

JOE.—No doubt, if you had been able to spare more time, you would have shown, from the statistics of insurance societies and benefit societies, that the average length of life of teetotalers is longer than that of drinkers; yea, even than those of moderate drinkers.

TOM.—Oh, yes, insurance offices that are wholly unconnected with Temperance, have of late years discovered that fact, and some of them now offer advantages to teetotalers in either a less sum paid as premiums, or in giving them extra bonuses. Hence we get undoubted evidence of the soundness of teetotal principles in quarters at one time never expected. From the statistics of sick and benefit societies it has been ascertained beyond all doubt that the number of teetotalers afflicted with sickness, compared with the drinkers, is considerably less; and not only that, but this is also proved, that teetotalers get better quicker. But all these proofs of the injurious effects of alcohol are only what might be expected from what I have told you about the damage it does to every organ of the body. It should be remembered that alcohol is not found in anything in the earth or on the earth. Everything that every living being requires is prepared for it by God, but He never prepared anything with alcohol in it. He prepared everything for man's needs, but man aims to be wiser than God, so he sets to work to change good, nourishing food into intoxicating and injurious liquors. We read that man was made perfect, but found out many inventions, and about the most wicked invention is that of destroying good grain, and by fermentation and distillation producing liquors whose effects are evil, and only evil, and that continually, which statement I have, I hope, fully proved in what I have told you of the interesting and instructive lecture I listened to.

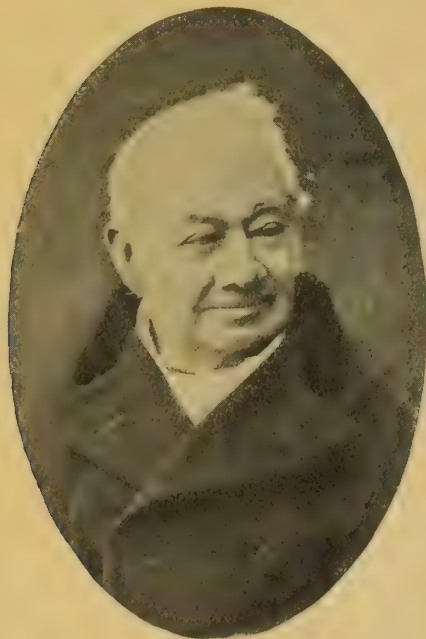
Finding in the *Temperance Mirror* for February, 1900, the annexed Biographical Sketch of my father, I have included it in this volume, considering that it most suitably supplements my own matter-of-fact notice of his Life and Labours.

W. Livesey.

The Temperance Movement and the Men Who Made It.

2.—JOSEPH LIVESEY.

MOST visitors to Lancashire know Preston, and many will remember the picturesque village of Walton-le-Dale on the banks of the Ribble. At the close of the first decade of the last century, in the cold damp cellar of one of the houses,



JOSEPH LIVESEY.

there worked at three hand looms an orphan lad, with his grandfather and an uncle. It was a toilsome life, with a wage barely sufficient to keep away the wolf. The lad worked away with legs, arms, and head always on the move, but at the same time snatching glances at "Murray's Grammar," which lay on the breast-beam of his loom. He was earnestly desiring knowledge with the power to communicate it to others, and this

unpromising way of learning was his only chance. Big thoughts were also seething within, and a big fire burning in his heart, as he saw so many wrong things in the little world around him that needed to be put right. He was working in the same house wherein he was born, his grandfather having come to live there some time after the death of the father and mother. That lad was Joseph Livesey, the future Social Reformer, and Father of the Total Abstinence Movement.

It would be impossible in a short sketch to trace the steps by which he ascended from the never-to-be-forgotten cellar to an eminent position in business, but in twenty years we find him a prosperous cheese merchant, busy, not only with his cheese, but with various schemes for the alleviation of the dire poverty of the people, and the moral and social elevation of the workers to whom he was proud to belong. Joseph Livesey was a reformer from his youth, and the value of the work he did during those twenty years no man can estimate. Having reached a position far above the fear of want he was ever looking back upon, and his heart going out towards those poverty-stricken operatives from whose ranks he had risen. The dirt and squalor in which they existed, the miserable wages they earned, the wretched homes in which they lived, their awful degradation by drunkenness, seemed ever present to his mind. How he instructed, pleaded with, warned and worked for them; how he fought their battles and worried officialdom on their behalf is it not all written in sundry pamphlets, in the pages of the *Moral Reformer* and in the *Autobiography*?

One of the most strikingly important passages in the *Autobiography* is that wherein he

refers to the time when, and circumstances under which, he became a total abstainer. Writing in 1881 he says, "It is now fifty years since I took my last glass. It was early in 1831, at Mr. McKie's, Lune Street, Preston. It was only one glass of whiskey and water. I often say it was the best I ever drank; the best because it was the last; and if I remain in my senses I shall never take another. I did not then understand the properties of alcoholic liquors, though I ought to have done, being thirty-seven years of age. I have often said, 'there is *outside* drunkenness and *inside* drunkenness.' I don't think any one noticed the effect which the liquor produced, but it led me to reflect, having six children, five of them boys, about whose future welfare I was very anxious, whether I ought not to *abstain* altogether. I resolved there and then that I would never taste again, and this resolution I have kept religiously to the present moment."

In this one act, thus described, we have the key to Joseph Livesey's character and course as a Temperance Reformer. He was a seeing man with a remarkably clear, quick eye, and had seen more clearly than most men of his time the "shocking effects of intemperance" and the "evil tendency of moderate drinking." He had keenly felt that his way as a reformer was blocked by the intemperance of the people, but the evil had never come so closely home to him as when he took that glass of whiskey and water in the house of McKie. He felt its evil

influence in his own person, thought of his five boys, and his mind declared the matter urgent. He did not *know* the truth, for he "did not then understand the properties of alcoholic liquors," but with that mental shrewdness and keen moral sense so characteristic of the man he *guessed* it. We thank God for the men who, without scholastic training or profound learning, *guess* the truth which D.D.'s miss. There was a suddenness in the guess almost startling, but then guesses are always sudden and swift.

Joseph Livesey felt morally certain he had rightly guessed the truth, and at once began to take steps to verify it. His steps in this direction were cautiously taken; for six months passed away before he publicly avowed himself to be an abstainer, which he did in the July number of the *Moral Reformer*: "So shocked have I been with the effects of intemperance, and so convinced of the evil tendency of moderate drinking that since the commencement of 1831 I have never tasted ale, wine or ardent spirits." Yet he does not insist upon total abstinence as the duty of



JOSEPH LIVESEY'S BIRTHPLACE.

others. Just before the words quoted he exhorts working men: "Leave off public-house company altogether; this is the only sure course, for if you trust yourselves into these places, you are sure to be overcome. I am decidedly opposed to moderate drinking in any place, but if you think (as I know you do) that a pint of ale is useful, take it home by all means." He was feeling his way; showing by his example the practicability of total abstinence. Subsequently in every number of the *Moral Reformer* something always appears bearing upon the drink habit, and in the December number he refers with satisfaction to the experiment he had for twelve months been making: "Never taking any liquor at home or elsewhere my head is seldom out of order; I lose no time in the evenings in extinguishing my reason, or in the mornings in trying to regain it; and thanks to a kind Providence my health was never better for many years than it is at this day."

The personal example of Joseph Livesey, and his teaching in the *Moral Reformer* now begins to tell, and total abstinence which he appears to commend as a "counsel of perfection" rather than insist upon as a duty is being talked about. Says Mr. Livesey in his *Autobiography*, "I kept an adult Sunday School, and the fruit of my example was that on January 1st, 1832, the young men in this school formed themselves into a Temperance Society." Some of these young men had become abstainers and urged the adoption of a total abstinence pledge, but they were overruled and the moderation pledge adopted.

About this time the question of a Temperance Society was being considered in the town and references to it were also made in the *Moral Reformer*, the result being that one was formed on March the 22nd, 1832, the pledge being confined to total abstinence from the use of ardent spirits and moderation in the use of other intoxicating liquors. The Society commenced with ninety members, and a committee being appointed was soon busy at work.

Mr. Livesey who rented the Cock-pit gave the Society the free use of it, and meetings were held there every week besides others in various schoolrooms which were crowded and enthusiastic. Many drunkards were reclaimed, most of whom became total abstainers, although as yet no total abstinence pledge had been introduced. It is said that at one of the meetings Mr. Livesey advocated total abstinence in the strongest terms.

Total abstinence as a practical remedy for intemperance was now to the front, being a general subject of conversation and discussed at various meetings, as well as being taught in the *Moral Reformer*. This agitation led first of all to a private pledge of total abstinence signed in the office of Mr. Livesey by John King and himself. Nine days afterwards, at a meeting on September 1st, 1832, called by Mr. Livesey, seven persons, including Mr. Livesey himself, gave in their names to the following pledge which he drew up: "We agree to Abstain from all Liquors of an Intoxicating Quality whether Ale, Porter, Wine, or Ardent Spirit, except as Medicine." These have been universally spoken of as "the seven men of Preston."

In the June number of the *Moral Reformer* there had appeared a reference at considerable length to the experience of the celebrated Dr. Franklin, and the facts there given bearing upon the properties of ale and porter. These facts were at once seized upon by Mr. Livesey, "with delight," who, taking them as a starting point commenced a thorough investigation of the question of the supposed value of these popular drinks. He collected information from every possible source, going even to the brewer for it, and the result of those investigations appeared in the MALT LIQUOR LECTURE which he delivered in the Cock-pit on February 28th, 1833, for the first time and afterwards repeated again and again, for the people never seemed to tire of listening to it. This lecture he delivered several times in London and in all the chief towns in England.

It was published in various forms and upwards of two million copies must have been circulated in different parts of the world. After more than sixty years of progress in Temperance science, physical and social, it stands out as a masterpiece, and it is marvellous how little need be taken from or added to it. As a factor in the making of the Temperance Movement it is impossible to estimate its great value.

With Mr. Livesey total abstinence is no longer an experiment or even a useful experience but a deep rooted principle, one vital to the Temperance Movement, the only sure remedy for intemperance, the only safe course for universal adoption, and the solemn duty of every servant of Christ. It being his one desire to spread information he went forth as a propagandist, and was the means of sending others forth who equipped by his teaching, guided by his counsel, and fired by his zeal, went throughout the length and breadth of the land bearing their message. His influence over these early advocates is simply incalculable.

The press also was employed by him to an extraordinary extent. He had a passion for writing, printing, and sending out tracts which he retained to the close of his long life; and besides using for his purpose the *Moral Reformer*, he used in like manner *The Struggle*, and in the *Staunch Teetotaler*, *Teetotal Progressionist*, and *Preston Temperance Advocate* he kept the truth before the world. "While I can handle a pen," he writes in his eighty-fifth year, "while I have health, I will still consecrate my energy and influence in promoting the good cause." It was a pen of no mean

power, and handled by a man of culture as well of great benevolence. John Bright formed a true estimate of him when he said:—"I don't hesitate to say, after the name of Cobbett, I know of no writer who has had the happy art of putting questions of a difficult and complex character in a more simple and lucid form than my friend Mr. Livesey."

The reformer saw in his own family great blessings result from his example and teaching in their firm adherence to temperance principles. His eldest son, William, still living and in his 85th year, has done good service in the cause. He often refers to the extensive visitation of the people in their own homes carried on by his father and the early workers, and believes, not without reason, that if like work were as extensively done now it would be followed by results similar to those which were the glory of the men of Preston. The temperance workers of the present day would do well to study more closely the teaching and methods of Joseph Livesey, and if they did so, it is certain that more would be found



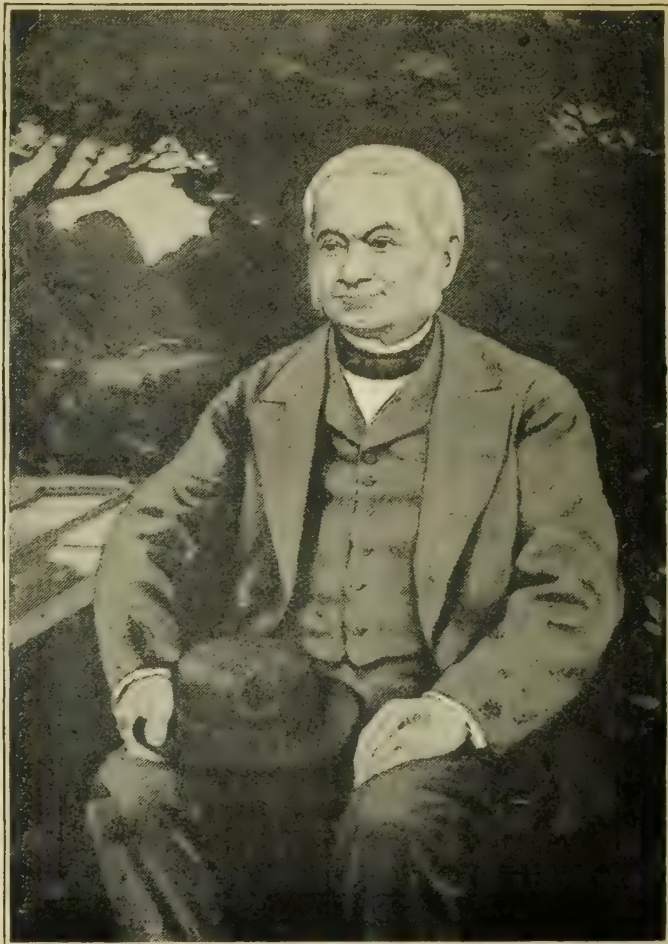
WM. LIVESEY, OCTOGENARIAN.

working upon similar lines to those which were shown by him to be so successful.

The grandest feature in the career of Joseph Livesey was the deep and pure religious spirit which marked every step he took. He did not pray in the corners of the streets, he was unaccustomed to the use of unctious religious phrases, he never advertised his profession as a follower of Jesus Christ, but no bishop, priest, or apostle ever showed clearer evidences of the Divine Call. God called him to an important work in the making of the Temperance Movement as truly as He called Moses of

old. Obedient to the Heavenly call, he faithfully followed his vocation, and great is his reward.

Born March 5th, 1794. Died September 2nd, 1884.

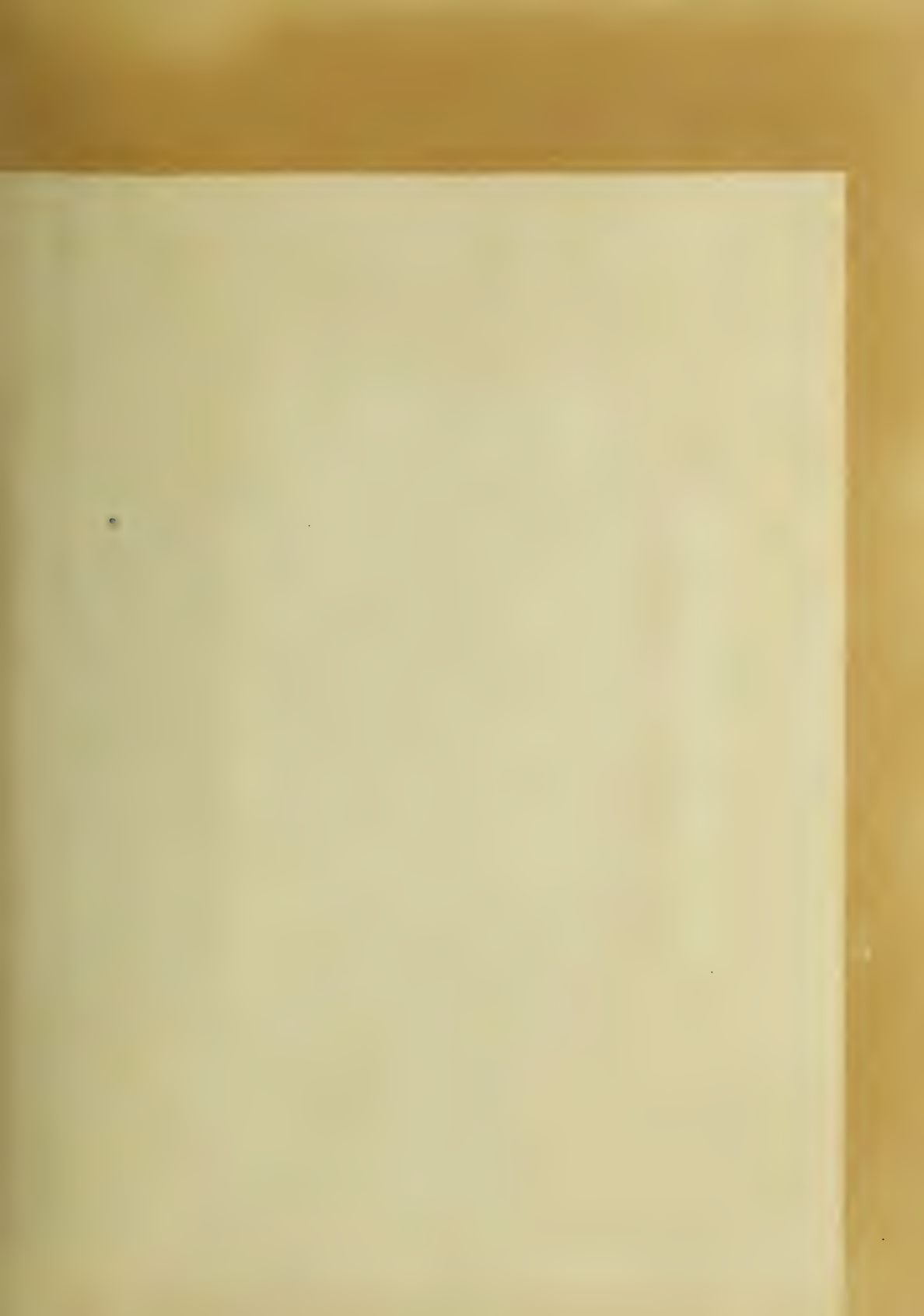


J. Livesey

FATHER OF THE TEETOTAL MOVEMENT.]

Born, March 5th, 1794 Died, September 2nd, 1884.

[The above portrait represents Mr. Livesey at about 60, the one in preceding page at above 80.]





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